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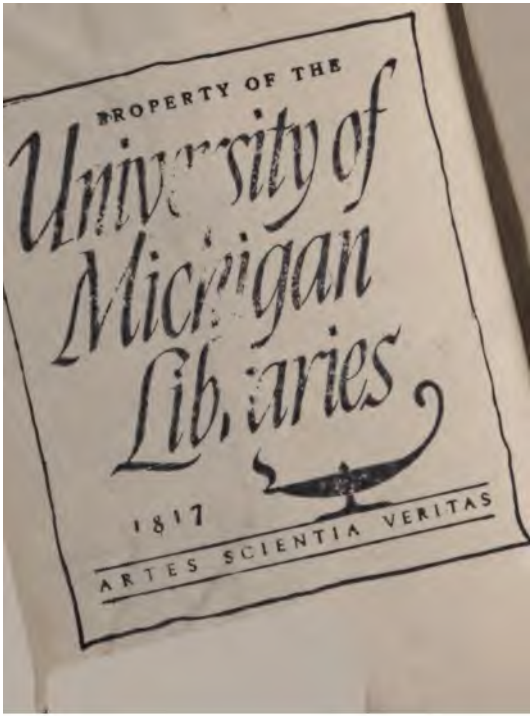
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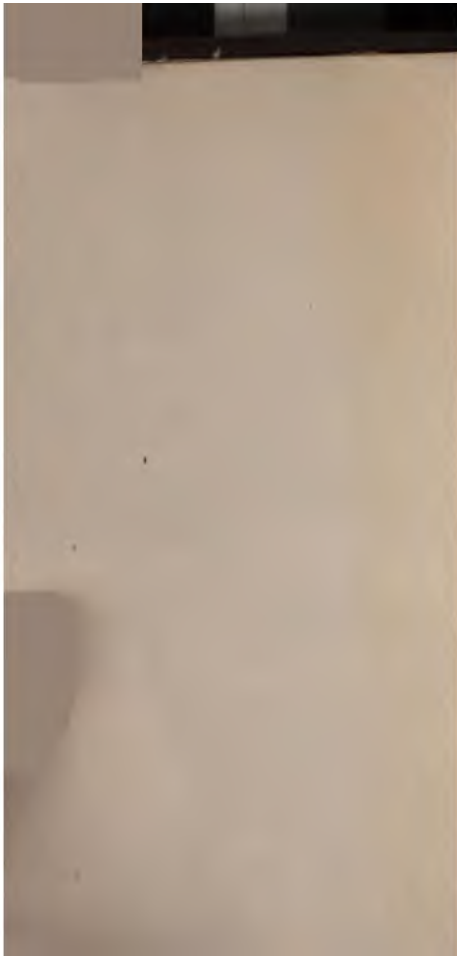


ARACTERISTICKS.

VOLUME III.

CELLANEOUS REFLECTIONS
ON THE
CEDING TREATISES,
AND OTHER
ICAL SUBJECTS.

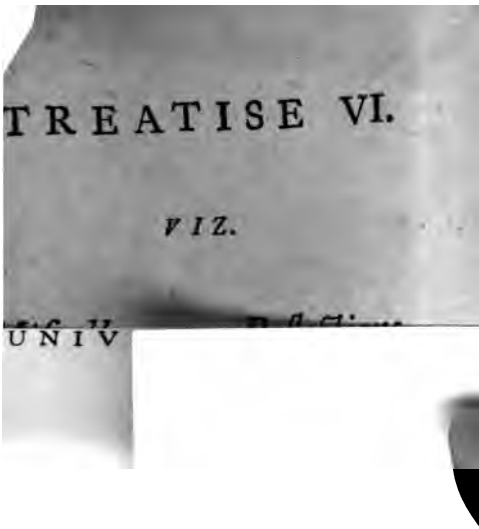
A
ion of the Tablature,
OR
ient of *HERCULES.*

WITH

LETTER concerning DESIGN.

❀ ❀

ed in the Year M.DCC.XLIX.



CAUTI

B
1386
.C5
1749

TREATISE

VIZ.

Miſcellaneous Reflect

&c.

Scilicet uni æquus Virtuti, atque ejus
Horat. Sat. 1. L

Printed firſt in the Year M,DCC,

Miſcellaneous Reflections.

MISCELLANY I.

CHAP. I.

Of the Nature, Riſe, and Eſtabliſhment of MISCELLANYS. —— *The Subject of theſe which follow.* —— *Intention of* the Writer.

PEACE be with the Soul of that Charitable and Courteous Author, who for the common Benefit of his Fellow-Authors, introduc'd the ingenious way of MISCELLANEOUS *Writing!*—It muſt be own'd that ſince this happy Method was eſtabliſh'd, the Harveſt of *Wit* has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in *the writing Art*; "That as eaſy "as it is *to conceive Wit*, 'tis the hardeſt thing imaginable *to be deliver'd* of It, upon certain Terms." Nothing cou'd be more ſevere or rigid than the Conditions *formerly* preſcrib'd to Writers; when CRITICISM *took* place, and *Regularity* and Order

Misc. I. were thought essential in a Treatise. The Notion of a *genuine Work*, a *legitimate* and *just Piece*, has certainly been the occasion of great Timidity and Backwardness among the Adventurers in Wit: And the Imposition of such strict *Laws* and *Rules* of Composition, has sat heavy on the free Spirits and forward Genius's of Mankind. 'Twas *a Yoke*, it seems, which our Forefathers bore; but which, for our parts, we have generously thrown off. In effect, the invidious Distinctions of *Bastardy* and *Legitimacy* being at length remov'd; the natural and lawful Issue of the Brain comes with like advantage into the World: And *Wit* (*mere* WIT) is well receiv'd; without examination of *the Kind*, or Censure of *the Form*.

THIS the MISCELLANEOUS *Manner* of Writing, it must be own'd, has happily effected. It has render'd almost every Soil productive. It has disclos'd those various *Seeds* of Wit, which lay suppress'd in many a Bosom; and has rear'd numberless *Conceits* and curious *Fancys*, which the natural Rudeness and Asperity of their native Soil wou'd have with-held, or at least not have permitted to rise above the ground. From every *Field*, from every *Hedge* or *Hillock*, we now gather as delicious Fruits and fragrant Flowers, as of old from the richest and best-cultivated *Gardens*. Miserable were those antient Planters, who understanding not how to conform themselves to the rude *Taste* of unpolish'd Mankind, made it so difficult a Task to serve the World with *intellectual* Entertainments, and furnish out the Repasts of *Literature* and *Science*.

THERE was certainly a time when the Name of AUTHOR stood for something considerable in the World. To succeed happily in such a Labour as *that of writing a Treatise* or *a Poem*, was taken as *a sure mark of* Understanding and Good Sense. *The Task was painful*: But, it seems, 'twas honourable. How the Case happen'd, in process of

tim

time, to be so much revers'd, is hard to say. The Ch. I
primitive Authors perhaps being few in number,
and highly respected for their Art, fell under the
weight of *Envy*. Being sensible of their Misfortune
in this respect, and being excited, as 'tis probable,
by the Example of some popular Genius; they quit-
ted their regular Schemes and accurate Forms of
Workmanship, in favour of those *Wits* who cou'd
not possibly be receiv'd as AUTHORS upon such
difficult Terms. 'Twas necessary, it seems, that
the Bottom of Wit shou'd be enlarg'd. 'Twas ad-
visable that more Hands shou'd be taken into the
Work. And nothing cou'd better serve this po-
pular purpose, than the way of MISCELLANY, or
common ESSAY; in which the most confus'd Head,
if fraught with a little Invention, and provided
with *Common-place-Book* Learning, might exert it-
self to as much advantage, as the most orderly and
well-settled Judgment.

TO explain the better how this Revolution in
Letters has been effected, it may not perhaps be
indecent, shou'd we offer to compare our Writing-
Artists, to the *Manufacturers* in *Stuff* or *Silk*. For
among These 'tis esteem'd a piece of Skill, to frame
a Pattern, or Plan of Workmanship, in which the
several Colours are agreeably dispos'd; with such
proportionable Adjustment of the various Figures
and Devises, as may, in the whole, create a kind
of *Harmony* to the Eye. According to this Me-
thod, each *Piece* must be, in reality, *an Original*.
For to copy what has gone before, can be of no
use. The Fraud wou'd easily be perceiv'd. On
the other side, to work *originally*, and in a man-
ner *create* each time anew, must be a matter of pres-
sing weight, and fitted to the Strength and Capacity
of none besides the choicest Workmen.

A *MANNER* therefore is invented to confound
this Simplicity and Conformity of Design. Patch-
work is substituted. *Cuttings* and *Shreds* of Learn-
ing, with various *Fragments*, and *Points* of Wit, are
drawn

ſite, drawn together, and tack'd in any fantaſtick fo
If they chance to caſt a *Luſter*, and ſpread a
of ſprightly *Glare*; the MISCELLANY is appro
and the *complex* Form and Texture of the W
admir'd. The EYE, which before was to be v
by Regularity, and had kept true to Meaſure
ſtrict Proportion, is by this means pleaſingly dra
aſide, to commit a kind of *Debauch*, and amuſe
ſelf in gaudy Colours, and diſfigur'd Shapes
things. Cuſtom, in the mean while, has not o
tolerated this Licentiouſneſs, but render'd it e
commendable, and brought it into the higheſt
pute. The *Wild* and *Whimſical*, under the na
of the *Odd* and *Pretty*, ſucceed in the room of
Graceful and the *Beautiful*. Juſtneſs and Accur
of Thought are ſet aſide, as too conſtraining,
of too painful an aſpect to be endur'd in
agreeable and more eaſy Commerce of *Gallan*
and modern *Wit*.

Now ſince it has been thought convenient,
theſe latter Ages, to diſtinguiſh the Provinces
WIT and WISDOM, and ſet apart *the agreea*
from *the uſeful*; 'tis evident there cou'd be nothi
devis'd more ſutable to the diſtinct and ſeparate
tereſt of the former of theſe Provinces, than t
complex manner of Performance which we call M
CELLANY. For whatever is *capricious* and *odd*,
ſure to create *Diverſion*, to thoſe who look no f
ther. And where there is nothing like *Nature*, th
is no room for the troubleſom part of *Thought*
Contemplation. 'Tis the Perfection of certain *Groteſq*
Painters, to keep as far from Nature as poſſible.
find *a Likeneſs* in their Works, is to find the great
Fault imaginable. A natural *Connexion* is a Slur.
Coherence, a *Deſign*, a *Meaning*, is againſt their

Farce, or MISCELLANY, which Ch.
ittle Piece. We have indeed a
e extraordinary upon our own
hink it agreeable and juſt, to mix
Farce with the main Plot or Fable.
This perhaps may be the rather
ır Tragedy is ſo much *deeper* and
of the *French*, and therefore needs
tefreſhment from the elegant way
Burleſque-Wit; which being thus
ı with its oppoſite, makes that
kind of *Theatrical* MISCELLANY,
s *A Tragi-Comedy*.
urther perhaps, and demonſtrate
ꝫ of many of our grave *Diviners*,
our *Senators*, and other principal
ional Erudition, "That the *Mis-Manner* is at preſent in the higheſt
ſince my chief Intention in the
is to deſcant curſorily upon ſome
Britiſh Author; I will preſume,
ſaid already on this Head is ſuffi-
it will not be judg'd improper or
I proceed, to take advantage of
Taſte which now evidently prevails.
s Method, whilſt I ſerve as *Critick*
his new Writer, I may the better
and give him more of the faſhion-
inner of the World; eſpecially in
ıe Subject and Manner of his two
ı are contain'd in his ſecond Vo-
being of the more regular and for-
ſily be oppreſſive to the airy Rea-
ierefore with the ſame aſſurance as
neceſſary Relief of the *Little Piece*
ention'd.
he Title of a MISCELLANEOUS
ny'd me, on the account that I
y Miſcellanys upon a certain Set

Misc. 1. of Treatises already publish'd. *Grounds* and *dations* are of no moment in a kind of Work; according to modern Establishment, has p neither *Top* nor *Bottom*, *Beginning* nor *En* sides, that I shall no-way confine my-self to t cise Contents of these Treatises; but, like n low-*Miscellanarians*, shall take occasion to var from my propos'd Subject, and make what *tions* or *Excursions* I shall think fit, as I pro my *random* ESSAYS.

CHAP. II.

Of Controversial *Writings: Answers: Replys* Polemick *Divinity*; *or the* Writing *Church tant.* — Philosophers, *and Bear-Garden.* — *A pair'd and match'd.* — *The Match-makers.* — *Ball.* — *A* Dialogue *between our Author a Bookseller.*

AMONG the many Improvements daily in the Art of Writing, there is none p which can be said to have attain'd a greater than that of *Controversy*, or the Method of *A* and *Refutation*. 'Tis true indeed, that antient Wits of Men were for the most part taken other Employment. If Authors writ *ill*, they despis'd: If *well*, they were by some Party or espous'd. For *Partys* there wou'd necessari and *Sects* of every kind, in Learning and Ph phy. Every one sided with whom he lik'd having the liberty of hearing *each* side speak f self, stood in no need of express *Warning-Pieces* a pretended Sophistry, or dangerous Reasoning. ticular *Answers* to single Treatises, were th to be of little use. And it was esteem'd no *pliment to a Reader*, to help him so carefu *the Judgment* of every Piece which came a

W

tever *Sects* there were in thoſe days, the Zeal Ch.
erty-Cauſes ran not ſo high as to give the Rea-
a Taſte of thoſe *perſonal* Reproaches, which
it paſs in a Debate between the different *Party*-

HUS Matters ſtood of old; when as yet the
iod of writing *Controverſy* was not rais'd into
rt, nor the Feuds of contending Authors be-
the chief Amuſement of the learned World.
we have at preſent ſo high a Reliſh of this kind,
the Writings of the Learned are never truly
ul till they are come to what we may properly
gh call *their due Ripeneſs*, and have begot *a*
. When the *Anſwer* and *Reply* is once form'd,
Curioſity is excited: We begin then, for the
time, to whet our Attention, and apply our

n example: Let a zealous *Divine* and flam-
Champion of our Faith, when inclin'd to ſhew
elf in Print, make choice of ſome tremendous
ry of Religion, oppos'd heretofore by ſome
nable *Hereſiarch*; whom having vehemently re-
, he turns himſelf towards the Orthodox Opi-
and ſupports the true Belief, with the higheſt
ience and profoundeſt Erudition; he ſhall,
ithſtanding this, remain perhaps in deep Ob-
y, to the great affliction of his Bookſeller,
he regret of all who bear a juſt Veneration
hurch-Hiſtory, and the antient Purity of the
ian Faith. But let it ſo happen that in this
cution of his deceas'd Adverſary, our *Doctor*
up ſome *living Antagoniſt*; who, on the ſame
of Orthodoxy with himſelf, pretends to arraign
xpoſitions, and refute the Refuter upon every
le he has advanc'd; from this moment the
ing gathers Life, the Publick liſtens, the Book-
takes heart; and when Iſſue is well join'd,
Repartees *grown* ſmart, and the Contention
us between the learned Partys, *a* Ring is made,
aders gather in abundance. Every one takes

Part,

Misc. 1. *Party*, and encourages his *own* Side. "This shal "be my Champion!——— This Man for my "Mony!——Well hit, on our side!——Again, "a good Stroke!——There he was even with "him!—Have at him the next Bout."——Excellent Sport! And when the *Combatants* are for a while drawn off, and each retir'd with his own Companions; What *Praises*, and *Congratulations*. What *Applauses* of the suppos'd *Victor!* And how honourably is he saluted by his Favourers, and complimented even to the Disturbance of his Modesty! "Nay, but Gentlemen!——Good Gentlemen! Do you really think thus?——Are you "sincere with me?——Have I treated my Adversary as he deserves? "Never was Man so "maul'd. Why you have kill'd him downright "O, Sirs! You flatter me. He can "never rise more. Think Ye so indeed! "Or if he shou'd; 'twou'd be a Pleasure to "see how You wou'd handle him."——

THESE are the Triumphs. This is what sets *sharp:* This gives the Author his *Edge*, and excites the Reader's Attention; when the Trumpets are thus sounded to the Croud, and a kind of *Amphitheatrical* Entertainment exhibited to the Multitude by these *Gladiatorean* Pen-men.

THE Author of the preceding Treatises being by Profession a nice *Inspector* into *the Ridicule* of Things, must in all probability have rais'd to himself some such Views as these, which hinder'd him from engaging in the way of *Controversy*. For when by accident, the * First of these Treatises (*a private Letter*, and, in this Writer's Esteem, little worthy of the Publick's Notice) came to be read abroad in Copys, and afterwards in Print; the smartest *Answers* which came out against it, cou'd not, it seems, *move our Author to* form any *Reply*. All he will

* *Viz.* *The Letter* concerning ENTHUSIASM.

to ſay in return, was, " That he thought Ch.
oever had taken upon him to publiſh a Book
anſwer to that caſual Piece, had certainly
de either a very high Compliment to the Au-
r, or a very ill one to the Publick."

muſt be own'd, that when a Writer of any
s ſo conſiderable as to deſerve the Labour and
of ſome ſhroud Heads to refute him in pub-
ie may, in the quality of *an Author*, be juſtly
itulated on that occaſion. 'Tis ſuppos'd ne-
ly that he muſt have writ with ſome kind
lity or Wit. But if his *original* Performance
truth no better than ordinary; his *Anſwerer's*
muſt certainly be very mean. He muſt be
ndifferently imploy'd, who wou'd take upon
anſwer Nonſenſe in form, ridicule what is
elf *a Jeſt*, and put it upon the World to read
d Book for the ſake of the Impertinencys of
er.

KING it, however, for granted, " That a
y Treatiſe may be the foundation of a con-
rable Anſwer;" a *Reply* ſtill muſt certainly
culous, which-ever way we take it. For either
uthor, in his original Piece, has been truly
l, or not. If refuted; why does he de-
If not refuted; why trouble himſelf? What
Publick to do with his private Quarrels, or
lverſary's Impertinence? Or ſuppoſing the
out of curioſity may delight to ſee *a Pe-*
cpos'd by a Man of better Wit, and *a Contro-*
ius unequally carry'd on between two ſuch op-
Partys; How long is this Diverſion likely to
ood? And what will become of theſe *Polemick*
gs a few Years hence? What is already be-
f thoſe mighty *Controverſys*, with which ſome
moſt eminent Authors amus'd the World
the memory of the youngeſt Scholar? An
Work or *two may perhaps* remain: But for
ſequent Defences, the Anſwers, Rejoinders, and
ons; they have been long ſince paying their

Atten-

ndance to the Paſtry-*Cooks*. Mankind
e heated at that time, when firſt thoſe Matters
re debated: But they are now cool again. They
gh'd: They carry'd on the Humour: They blew
e Coals: They teaz'd, and ſet on, malici ously,
d to create themſelves Diverſion. But the *Jeſt* is
ow over. No-one ſo much as inquires Where the
Wit was; or Where poſſibly the *Sting* ſhou'd lie of
hoſe notable Reflections and Satirical Hints, which
were once found ſo pungent, and gave the Readers
ſuch high Delight.——Notable *Philoſophers* and *Divines*, who can be contented to make Sport, and write in learned *Billinſgate*, to divert the Coffee-houſe, and entertain the Aſſemblys at Bookſellers Shops, or the more airy Stalls of inferiour Book-Retailers!

IT muſt be allow'd, That in this reſpect, *Controverſial Writing* is not ſo wholly unprofitable, and that for *Book*-Merchants, of whatever Kind or Degree, they undoubtedly receive no ſmall Advantage from a right Improvement of *a learned Scuffle*: Nothing revives 'em more, or makes a quicker Trade, than a *Pair* of ſubſtantial *Divines* or grave *Philoſophers*, well match'd, and ſoundly back'd; till by long worrying one another, they are grown out of breath, and have almoſt loſt their Force of Biting. —— "So have I known a crafty *Glazier*, "in time of Froſt, procure a *Foot-ball*, to draw into "the Street the emulous Chiefs of the robuſt Youth. "The tumid Bladder bounds at every Kick, burſts "the withſtanding *Caſements*, the *Chaſſys*, *Lanterns*, "and all the brittle vitrious *Ware*. The Noiſe of "Blows and Out-crys fills the whole Neighbour-"hood; and Ruins of Glaſs cover the ſtony Pave-"ments; till the bloated *Battering Engine*, ſubdu'd "by force of Foot and Fiſt, and yielding up its "*Breath* at many a fatal Cranny, becomes lank and "harmleſs, ſinks in its Flight, and can no longer "*uphold the Spirit of* the contending Partys."

——This Sir, is a *Reverend*
Reverend——This a *noted* Au-
ou not reply, Sir?——O' my
rld is in expectation. Pity
ppointed! A dozen Sheets,
cient.——You might dispatch
Think you so? "I have
—And a good Letter.——Take
You shall see, Sir! Enough.
A, a, a, a) my worthy *En-*
ger of the War of Letters!
your Artillery, or engage me
, let me hear, I intreat you,
Adversary be taken notice of.
Second Edition. And if by
or two after, it be known
hat there is such a Book in
rhaps think it time to con-

CHAP. III.

Of the Letter concerning Enthuſiaſm. — *Foreign Criticks.* — *Of* Letters *in general*; *of the* Epiſtolary *Stile.* — *Addreſſes to Great Men.* — *Authors and Horſemanſhip.* — *The modern Amble.* — *Further Explanation of the* MISCELLANEOUS Manner.

AS reſolute as our Author may have ſhewn himſelf in refuſing to take notice of the ſmart Writings publiſh'd againſt him by certain *Zealots* of his *own* Country, he cou'd not, it ſeems, but out of curioſity obſerve what the *foreign* and more *impartial Criticks* might object to his ſmall Treatiſe, which he was ſurpriz'd to hear had been tranſlated into foreign Languages, ſoon after it had been publiſh'd here at home. The firſt Cenſure of this kind which came to our Author's ſight, was that of the PARIS * *Journal des Savans.* Conſidering how little favourable the Author of the Letter had ſhewn himſelf towards the *Romiſh* Church, and Policy of FRANCE, it muſt be own'd thoſe Journaliſts have treated him with ſufficient Candour: tho they fail'd not to take what Advantages they well cou'd againſt the Writing, and particularly arraign'd it for the want † of Order and Method.

THE Proteſtant Writers, ſuch as live in a free Country, and can deliver their Sentiments without Conſtraint, have certainly ‡ done our Author more

* *Du* 25 *Mars*, 1709.

† *Ses penſées ne ſemblent occuper dans ſon Ouvrage, que la place que le hazard leur a donnée.* Ibid. p. 181.

‡ (1.) Bibliotheque Choiſie, *année* 1709. *Tome XIX. pag.* 427.

(2.) Hiſtoire des Ouvrages des Savans, *Mois d'Octobre, Novembre & Decembre*, 1708. pag. 514.

(3.) Nouvelles de la Republique des Lettres, *Mois de Mars*, 1710.

Rank, little better than an inferior Depen-
the noble Lord to whom he had addreſs'd
And in reality the *Original* has ſo much of
; that I wonder not, if what the Author
guous, the Tranſlator has determin'd to the
lientſhip and *Dependency*.

whatever may have been the Circumſtance
acter of our Author himſelf; that of his
end ought in juſtice to have been conſider'd
former Criticks above-mention'd. So much,
ſhou'd have been taken notice of, that there
real GREAT MAN characteriz'd, and ſu-
eaſures of Addreſs and Stile preſerv'd. But
ho wou'd neither obſerve this, nor appre-
e Letter it-ſelf to be *real*, were inſufficient
, and unqualify'd to judg of the Turn or
r of a Piece, which they had never conſider'd
per light.

become indeed ſo common a Practice among
s, to feign a Correſpondency, and give the
f *a private Letter* to a Piece addreſs'd ſolely
Publick, that it wou'd not be ſtrange to ſee
ournaliſts and *Criticks*, as well as the Gen-
of PARIS, paſs over ſuch Particularitys, as
of Form. This Prejudice however cou'd not
le a chief Critick of the Proteſtant ſide;
mentioning this *Letter concerning Enthuſiaſm*,
ıks of it as a real *Letter* (ſuch as in truth it

: *qui l'ont lu'e ont pû voir en général, que l'Auteur pas propoſé un certain plan, pour traiter ſa matiere ement; parceque c'eſt* une Lettre, & non un Traité. *ve Choiſie. Ibid. pag.* 428.

Misc. I. was) not a precise and formal * TREATISE
sign'd for *publick* View.

IT will be own'd surely, by those who
learnt to judg of Elegancy and Wit by the
merely of modern Languages, That we cou'd
little Relish of the best *Letters* of a BALSA
VOITURE, were we wholly ignorant of the *Le*
ters of the principal Persons to whom those
were actually written. But much less cou'
find pleasure in this reading, shou'd we take
our heads, that both the Personages and Corre
dency it-self were merely fictitious. Let the
TULLY's Epistles be read in such a narrow Vi
this, and they will certainly prove very insipi
a real BRUTUS, a real ATTICUS be not supp
there will be no real CICERO. The elegant
will disappear: as will the vast Labour and
with which this eloquent *Roman* writ those L
to his illustrious Friends. There was no ki
Composition in which this great Author prid
pleas'd himself more than in this; where h
deavour'd to throw off the Mein of *the Philo*
and *Orator*, whilst in effect he imploy'd bot
Rhetorick and Philosophy with the greatest
They who can read an *Epistle* or *Satir* of Ho
in somewhat better than a mere Scholastick R
will comprehend that *The Concealment of Order*
Method, in this manner of Writing, makes the
Beauty of the Work. They will own, that
a Reader be in some measure appriz'd of the
racters of an AUGUSTUS, a MÆCENAS, a FL
or a TREBATIUS, there will be little Relish in
Satirs or *Epistles* address'd in particular to the
tiers, Ministers, and Great Men of the Times.
the SATIRICK, or MISCELLANEOUS *Manner*

* If in this Joint Edition, with other Works, the *Le*
made to pass under that general Name of Treatise; 'tis the
reader might account for it. For the Author's part, he co
it as no other than what it originally was.

[illegible] where he treats of the *Simple* [illegible]-diſtinction to the *Learned*, the *Formal*,

[illegible] different Caſe indeed, when the Title of [illegible] properly given to ſuch Works as were [illegible] in any other view than that of being [illegible], or to ſerve as Exerciſes or Speci[illegible] Wit of their Compoſer. Such were [illegible] Numbers of *Greek* and *Latin* Epiſtles, [illegible] antient *Sophiſts*, *Grammarians*, or *Rhe*[illegible] where we find the real Character of *the* [illegible] genuine Stile and Manners of the cor[illegible] always ſometimes imitated; but at other [illegible] ſo much as aim'd at, nor any Meaſures [illegible] purſu'd. Such perhaps we may [illegible] the Letters of a † SENECA to his [illegible] Friend

[illegible] 148, 174, 175.

[illegible] *Perſon*, *Character*, or *Genius*, but the *Stile* and [illegible] Great Man, which we preſume to cenſure. We [illegible] noble Sentiments and worthy Actions. We own [illegible] *good Miniſter*: But we reject *the Writer*. He was [illegible]y Note or Worth who gave credit to that *falſe* Stile [illegible]here ſpoken of. He might, on this account, be call'd [illegible] *the Corrupter of* ROMAN *Eloquence*. This indeed [illegible]t naturally, and of it-ſelf, become relax and diſſolute, [illegible]Relaxation and Diſſolution of Manners, conſequent to [illegible]of Government, and to the horrid Luxury and Effemi[illegible]*nan* Court, even before the time of a CLAUDIUS [illegible]. There was no more poſſibility of making a Stand [illegible]s than for Liberty. As the World now ſtood, the [illegible] which cou'd be attain'd by mortal Man, was to be [illegible] Moderator of that univerſal Tyranny already eſta[illegible]this I muſt *add*, *That in* every City, Principality, [illegible]*ion*, *where ſingle* WILL prevails, and Court-Power, [illegible]*rs or Conſtitutions*, guides the State; 'tis of the [illegible]*y for the beſt Miniſter* to procure a juſt, or even a [illegible]uſtration. *Where ſuch a* Miniſ[illegible]

Misc. I. Friend LUCILIUS. Or ſuppoſing that Philoſo
Courtier had really ſuch a Correſpondency; an
ſeveral times, had ſent ſo many fair Epiſtles,
neſtly ſign'd and ſeal'd, to his Country-Friend
diſtance; it appears however by the Epiſtles t
ſelves, in their proper *Order*, (if they may be ſ

---

can but moderately influence the Petty-Tyranny, he d
conſiderable Applauſe and Honour. But in the Caſe w
mention'd, where a Univerſal Monarchy was actually eſt
and the Intereſt of a whole World concern'd; *He* ſure
have been eſteem'd a Guardian-Angel, who, as *a prime*
cou'd, for ſeveral Years, turn the very worſt of Cour
worſt-condition'd of all Princes, to the fatherly Care
Government of Mankind. Such a *Miniſter* was SENEC
an AGRIPPINA and a NERO. And ſuch he was a
ledg'd by the antient and never-ſparing *Satyriſts*, who co
forbear to celebrate, withal, his *Generoſity* and *Friendſh*
private Life:

Nemo petit modicis quæ mittebantur amicis
A SENECA; *quæ* PISO *bonus*, *quæ* COTTA *ſa*
Largiri: namque & titulis, & faſcibus olim
Major habebatur donandi Gloria.

Juvenal. Sat. V.

———— *Quis tam*
Perditus, ut dubitet SENECAM *præferre* NERON
Id. Sat. VIII.

This Remark is what I have been tempted to make by t
on the *Character* of this *Roman* Author, more miſtaken
not very much ſo my-ſelf) than any other ſo generally
As for the *Philoſophick* Character or Function imputed
'twas foreign, and no-way proper or peculiar to one wh
aſſum'd ſo much as that of *Sophiſt*, or *Penſionary Teacher o*
phy. He was far wide of any ſuch Order, or Profeſſion.
is great difference between a Courtier who takes a F
Philoſophy, and a Philoſopher who ſhou'd take a Fanc
Court. Now SENECA was born a *Courtier*; being
Court-*Rhetor*: himſelf bred in the ſame manner, and tak
favour for his Wit and Genius, his admir'd Stile and Elo
not for his Learning in the Books of Philoſophy and the
For this indeed was not very profound in him. In ſhort,
a Man of wonderful Wit, Fluency of Thought and Langu
able Miniſter, and *honeſt Courtier*. And what has been
down to his prejudice, is by the common Enemy of all
and generous ROMANS, that apith ſhallow Hiſtori
Court-Flatterer, DION CASSIUS, of a low Age
Barbariſm (as may be eaſily ſeen in his own Work)
apace, and the very Traces and Features of Virtue, Sci
Knowledg, were wearing out of the World.

have any) that after a few Attempts at the begin-
ning, the Author by degrees loſes ſight of his Cor-
reſpondent, and takes the *World* in general for his
Reader or Diſciple. He falls into the random way of
Miſcellaneous Writing; ſays every-where great and
noble Things, in and out of the way, accidentally as
Words lead him (for with theſe he plays perpetually;)
with infinite Wit, but with little or no Coherence;
without a Shape or Body to his Work; without a
real * *Beginning*, a *Middle*, or an *End*. Of *a hun-
dred and twenty four* Epiſtles, you may, if you pleaſe,
make *five Hundred*, or *half a Score*. A great-one,
for inſtance, you may divide into *five* or *ſix*. A
little-one you may tack to another; and that to an-
other; and ſo on. The Unity of the Writing will be
the ſame: The Life and Spirit full as well preſerv'd.
'Tis not only *whole Letters* or *Pages* you may change
and manage thus at pleaſure: Every *Period*, every
Sentence almoſt, is independent; and may be taken
under, tranſpos'd, poſtpon'd, anticipated, or ſet
any new Order, as you fancy.

THIS is the Manner of Writing ſo much ad-
r'd and imitated in our Age, that we have ſcarce
Idea of any other Model. We know little, in-
d, of the Difference between one *Model* or *Cha-
er* of Writing and another. All runs to the ſame
e, and beats exactly one and the ſame Meaſure.
ing, one wou'd think, cou'd be more tedious
this uniform *Pace*. The common *Amble* or
rbury is not, I am perſuaded, more tireſom to a
Rider, than this *See-ſaw* of ESSAY-*Writers* is
able Reader. The juſt Compoſer of a legiti-
Piece is like an able Traveller, who exactly
es his Journey, conſiders his Ground, preme-
his Stages, and Intervals of Relaxation and
on, to the very Concluſion of his Undertak-
at he happily arrives where he firſt propos'd
e ſet out. *He is not preſently upon the Spur,*

* P. 177. *in the Notes.* And VOL. I. p. 99.

or

Misc. 1. or in his full *Career*; but walks his Steed *leisurely* ... of his Stable, settles himself in his Stirrups, ... when fair Road and Season offer, puts on perh... to *a round Trot*; thence into *a Gallop*, and after... while *takes up*. As Down, or Meadow, or sh... Lane present themselves, he accordingly sutes ... Pace, favours his Palfry, and is sure not to br... him puffing, and in a heat, into his last Inn. ... the *Post*-way is become highly fashionable with m... dern Authors. The very same Stroke sets you o... and brings you in. Nothing stays, or interru... Hill or Valley; rough or smooth; thick or thin: ... Difference; no Variation. When *an Author* ... down to write, he knows no other Business he h... than to be *witty*, and take care that his Periods ... well turn'd, or (as they commonly say) *run smo*... In this manner, he doubts not to gain the Char... ter of *bright*. When he has writ as many Pages ... he likes, or as his Run of Fancy wou'd permit; ... then perhaps considers what *Name* he had best g... to his new Writing: whether he shou'd call it *L*... *ture*, *Essay*, *Miscellany*, or ought else. The Bookse... perhaps is to determine this at last, when all, ... sides the Preface, Epistle Dedicatory, and Title-Pa... is dispatch'd.

——*Incertus Scamnum, faceretne Priapum.*
——————*Deus inde Ego!*
Horat. Sat. 8. Lib. 1.

MISCE

REFLECTIONS

MISCELLANY

CH

Review of ENTHUSIA ce, Praise: —Use in Business a : — Opera- tion by Fear, Love.— thuasiasm: Magnanimity; Hero ar; Publick Zeal; Religion; Sup- ition; Perjecution; Martyr- dom. — Energy of the extatick Devotion in the Ten- der Sex. — Account of antient Priesthood. — Reli- gious War. — *Reference to a succeeding Chapter.*

WHETHER in fact there be any real *Enchantment*, any Influence of *Stars*, any Power of *Dæmons* or of foreign Natures over our own Minds, is thought questionable by many. Some there are who assert the Negative, and endeavour to solve the Appearances of this kind by the natural Operation of our Passions, and the common Course of outward Things. For my own part, I cannot but at this present apprehend a kind of *Enchantment* or *Magick* in that which we call ENTHUSIASM; since I find, that having touch'd slightly on this Subject, I cannot so easily part with it at pleasure.

AFTER

Misc. 2. AFTER having made some cursory Reflections on our Author's * *Letter*, I thought I might have sufficiently acquitted my-self on this head; till passing to his next Treatise, I found my-self still further ingag'd. I perceiv'd plainly that I had as yet scarce enter'd into our Author's *Humour*, or felt any thing of that *Passion*, which, as he informs us, is so easily communicable and naturally engaging. But what I had pass'd over in my first Reflections, I found naturally rising in me, upon second thoughts. So that by experience I prov'd it true what our Author says †, "That we all of us know some-"thing of this Principle." And now that I find I have in reality so much of it imparted to me, I may with better reason be pardon'd, if, after our Author's example, I am led to write on such Subjects as these, with Caution, at different *Reprises*; and not singly, *in one Breath*.

I HAVE heard indeed that the very reading of Treatises and Accounts of *Melancholy*, has been apt to generate that Passion in the over-diligent and attentive Reader. And this perhaps may have been the reason, why our Author himself (as he seems to intimate towards the Conclusion of his first ‡ *Letter*) car'd not in reality to grapple closely with his Subject, or give us, at once, the precise Definition of ENTHUSIASM. This however we may, with our Author, presume to infer, from the coolest of all Studys, even from *Criticism* it-self (of which we have been lately treating) ‖ "That there is a Power in "Numbers, Harmony, Proportion, and Beauty of "every kind, which naturally captivates the Heart, "and raises the Imagination to an Opinion or Con-"ceit of something *majestick* and *divine*."

* *Vide.* Letter concerning ENTHUSIASM, above, Vol. I. Treatise I.
† VOL. I. *pag.* 37.
‡ *Vide.* Treatise I. (*Letter of* ENTHUSIASM) Vol. I. *pag.* 37. *lin.* 22.
‖ VOL. II. *p.* 50, 69, 259, &c.

WHAT

…on or Conceit, *the World* wou'd be
…Circumſtance, and *Life* a ſorry Paſs-
…rce cou'd we be ſaid *to live*. The Ani-
…ions might in their courſe be carry'd on;
ing further ſought for, or regarded. The
entiments, the elegant Fancys, the *Belle-*
which have, all of them, this BEAUTY in
ou'd be ſet aſide, and leave us probably no
ployment than that of ſatisfying our coarſeſt
s at the cheapeſt rate; in order to the at-
of a ſupine State of Indolence and In-

IDER wou'd be the Enjoyments of *the*
e *Ambitious Man*, the *Warriour*, or the *Vir-*
our Author has * elſewhere intimated) if
eautys which they admire, and paſſionately
there were no reference or regard to any
Majeſty or *Grandure*, than what ſimply reſults
particular Object of their purſuit. I know
eality, what we ſhou'd do to find a ſeaſon-
moſt of our Pleaſures in Life, were it not
Taſte or Reliſh, which is owing to this par-
Paſſion, and the Conceit or Imagination
ipports it. Without this, we cou'd not ſo
admire a *Poem*, or a *Picture*; a *Garden*, or a
a charming *Shape*, or a *fair Face*. LOVE it-
'd appear the loweſt thing in Nature, when
icipated, and treated according to the *Anti-*
tick Poet's method:

jacere Humorem collectum in corpora quæque. †

Heroiſm or *Magnanimity* muſt ſtand in this
ſis, is eaſy to imagine. The MUSES them-

OL. II. *p.* 259.

† Lucret. lib. 4.

ſelves

sc. 2. selves must make a very indifferent figure in this philosophical Draught. Even the Prince of * Poets wou'd prove a most insipid Writer, if he were thus reduc'd. Nor cou'd there, according to this Scheme, be yet a place of Honour left even for our † Latine Poet, the great Disciple of this un-polite Philosophy, who dares with so little Equity employ the MUSES Art in favour of such a System. But in spite of his Philosophy, he every-where gives way to *Admiration*, and *rapturous Views* of NATURE. He is transported with the several Beautys of the WORLD, even whilst he arraigns the Order of it, and destroys the Principle of *Beauty*, from whence in antient Languages the ‡ WORLD it-self was nam'd.

THIS is what our Author advances; when in behalf of ENTHUSIASM he quotes its formal Enemys, and shews That they are as capable of it as its greatest Confessors and Assertors. So far is he from degrading *Enthusiasm*, or disclaiming it in himself, that he looks on this Passion, simply consider'd, as the most *natural*, and its Object as the *justest* in the World. Even VIRTUE it-self he takes to be no other than a noble *Enthusiasm* justly directed, and regulated by that high Standard which he supposes in the Nature of Things.

HE seems to assert ‖ "That there are certain "moral *Species* or *Appearances* so striking, and of "such force over our Natures, that when they pre-"sent themselves, they bear down all contrary Opi-

* Οὐδὲν μέρος Ὁμήρου ἄθυρον, οὐδὲ ἀνύστατον ἄπορον, οὐδὲ ἀρχῆς ἔρημον, ἀλλὰ πάντα μετὰ θείων ὀρομάτων καὶ θείαν λόγων, καὶ θείας τέχνης. Maximus Tyr. *Dissert.* 16.

† *Viz.* LUCRETIUS. As above, VOL. I. *p.* 35.

‡ Κόσμος, *Mundus*. From whence that Expostulation, Ἐν σοὶ μὲν τὶς Κόσμος ὑφίσταται, ἐν ᾧ τὸ πᾶν ἀπαντᾷ

..., the Lover
... performs as much; the he-
..., the religious *Martyrs*, who draw
ether viſionary or real, from this
plar of DIVINITY: all theſe, ac-
uthor's Sentiment, are alike actu-
on, and prove themſelves in effect
Enthuſiaſts.

w *Honeſty*, in his Hypotheſis, any
Zeal, or Paſſion, moving ſtrongly
or *View* of the DECORUM, and
ons. Others may purſue * diffe-
x their Eye on different Species (as
e or other:) The real *Honeſt Man*,
imple he appears, has that higheſt
it-ſelf, in view; and inſtead of
ymmetrys, is ſtruck with that of
the Harmony and Numbers of
tauty of the Affections, which
id Conduct of a truly *ſocial* Life.
iliar to the Genius of that cool
deſcrib'd; that as it denies the

Misc. 3. the florid, high, and elegant Ideas of Things, muſt in appearance be ſet in a fair way of being radically cur'd.

IT need not be thought ſurprizing, that *Religion* it-ſelf ſhou'd in the account of theſe Philoſophers be reckon'd among thoſe Vices and Diſturbances, which it concerns us after this manner to extirpate. If the Idea of *Majeſty* and *Beauty* in other inferiour Subjects be in reality diſtracting; it muſt chiefly prove ſo, in that *principal Subject*, the Baſis and Foundation of this Conceit. Now if *the Subject* it-ſelf be not *in Nature*, neither the Idea nor the Paſſion grounded on it can be properly eſteem'd *natural*: And thus all *Admiration* ceaſes; and ENTHUSIASM is at an end. But if there be *naturally* ſuch a Paſſion; 'tis evident that RELIGION it-ſelf is of the kind, and muſt be therefore *natural* to Man.

WE can admire nothing profoundly, without a certain religious Veneration. And becauſe this borders ſo much on *Fear*, and raiſes a certain Tremor or Horrour of like appearance; 'tis eaſy to give that Turn to the Affection, and repreſent all ENTHUSIASM and *religious Extaſy* as the Product of mere Effect of FEAR:

Primus in orbe Deos fecit Timor.

But the original Paſſion, as appears plainly, is of another kind, and in effect is ſo confeſs'd by thoſe who are the greateſt Oppoſers of Religion, and who as our Author obſerves, have ſhewn themſelves ſufficiently convinc'd, "* That altho theſe Ideas of "*Divinity* and *Beauty* were vain; they were yet "in a manner innate, or ſuch as Men were really "born to, and cou'd hardly by any means avoid."

NOW as all Affections have their Exceſs, and require Judgment and Diſcretion to moderate and govern them; ſo this high and noble Affection *which* raiſes Man to Action, and is his Guide

* Letter of ENTHUSIASM, Vol. I. p. 34.

Bufiri

as well as Pleasure, requires a steddy Rein Ch. I.
ict Hand over it. All *Moralists*, worthy of
me, have recogniz'd the Passion; tho among
he wisest have prescrib'd Restraint, press'd
tion, and to all TYRO's in Philosophy forbid
ward Use of Admiration, Rapture, or Ex-
ven in the Subjects they esteem'd the highest,
ost *divine*. They knew very well, that the
otion, Appetite, and Ardour of the Youth in
l towards * Philosophy and Knowledg, de-
chiefly on this Turn of Temper: Yet were
ell appriz'd, withal, That in the Progress of
udy, as well as in the Affairs of Life, the
ideas and exalted Fancy of this kind became
el of many incendiary Passions; and that, in
us Concerns particularly, the Habit of Admi-
and contemplative Delight, wou'd, by over-
ence, too easily mount into high *Fanaticism*,
enerate into abject *Superstition*.

ON the whole therefore, according to our
r, ENTHUSIASM is, in it-self, a very natu-
rest Passion; and has properly nothing for its
t but what is † *Good* and *Honest*. 'Tis apt
l, he confesses, to run astray. And by mo-
example we know, perhaps yet better than by
t, that, in Religion, the ENTHUSIASM which
s *by Love*, is subject to many strange Irregula-
; and that which works *by Fear*, to many
trous and horrible Superstitions. *Mystick*s and
ticks are known to abound as well in our *Re-*
d, as in the *Romish* Churches. The pretended
ls of Grace pour'd into the Bosoms of the *Quie-*
Pietists, and those who favour the extatick way
evotion, raise such Transports as by their own
lytes are confess'd to have something strangely

---

o *The Stagirite*: Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρω-
ὴ νῦν ἠ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν. Metaph.
Cap. 2. See below, *pag.* 139. in the Notes.
Τὸ καλὸν ἠ ἀγαθόν.
L. III.

Misc. 2. agreeable, and in common with what ordinary vers are us'd to feel. And it has been rema by many, That the *Female* Saints have been greateſt Improvers of this *ſoft* part of Relig What truth there may be in the related Operat of this pretended Grace and *amorous* Zeal, or in Accounts of what has uſually paſt between *Saints* of each Sex, in theſe devout Extaſys, I leave the Reader to examine: ſuppoſing he will credible Accounts, ſufficient to convince him of dangerous progreſs of ENTHUSIASM in this amo *Lineage*.

THERE are many *Branches* indeed more vul as that of FEAR, MELANCHOLY, CONSTER TION, SUSPICION, DESPAIR. And when Paſſion turns more towards *the aſtoniſhing* and *fri ful*, than *the amiable* and *delightful* ſide, it cr rather what we call SUPERSTITION than ENT ZIASM. I muſt confeſs withal, that what we c monly ſtile *Zeal* in matters of Religion, is fel without a mixture of both theſe Extravagan The extatick Motions of *Love* and *Admiration*, ſeldom un-accompany'd with the *Horrours* and *ſternations* of a lower ſort of Devotion. Theſe rexiſms of Zeal are in reality as the hot and Fits of an Ague, and depend on the different occaſional *Views* or *Aſpects* of the DIVINITY; cording as the Worſhipper is * guided from w out, or affected from within, by his particular C ſtitution. Seldom are thoſe *Aſpects* ſo determi and fix'd, as to excite conſtantly one and the ſ Spirit of Devotion. In Religions therefore, w hold moſt of *Love*, there is generally room left *Terrours* of the deepeſt kind. Nor is there any ligion ſo diabolical, as, in its repreſentation of VINITY, to leave no room for *Admiration* and *Eſt* Whatever *Perſonage* or *Spectre* of DIVINITY is w ſhip'd; a certain *Eſteem* and *Love* is generally at

* *Infra*, pag. 91.

ame, and relaxes the ordinary Tone or Te-
he Mind. In this Diſpoſition the Reins are
e to all Paſſion which ariſes: And *the Mind*,
s it is able to act or think in ſuch a State,
s the Riot, and juſtifies the wild *Effects*, by
ɔos'd Sacredneſs of *the Cauſe*. Every Dream
:nzy is made INSPIRATION; every Affec-
RAL. And in this Perſuaſion the *Zealots*,
er ſelf-govern'd, but ſet adrift to the wide
Paſſion, can in one and the ſame Spirit of
n, exert the oppoſite Paſſions of *Love* and
unite affectionately, and *abhor* furiouſly;
lleſs, ſing, mourn, exult, tremble, careſs,
te, *inflict* and *ſuffer* * MARTYRDOM, with
nd other the moſt vehement Efforts of vari-
l contrary Affection.

: common *Heathen* Religion, eſpecially in its
ge, when adorn'd with the moſt beautiful

ſage of Hiſtory comes to my mind, as it is cited by an
Name of our own Church, with regard to that *Spirit of*
FRDOM which furniſhes, it ſeems, ſuch ſolid Matter

Misc. 2. Temples, and render'd more illustrious by the Mu-
nificence of the ROMAN Senate and succeeding Em-
perors, ran wholly into Pomp, and was supported
chiefly by that sort of ENTHUSIASM, which is rais'
from the * external Objects of *Grandure*, *Majesty*,
and what we call *August*. On the other side, th
EGYPTIAN and SYRIAN Religions, which lay mo
in *Mystery* and *conceal'd Rites*; having less Depe
dence on the Magistrate, and less of that *Decorum*
Art, Politeness, and Magnificence, ran into a more p
sillanimous, *frivolous*, and *mean* kind of SUPERST
TION; "The Observation of Days, the Forbearan
"of Meats, and the Contention about Tradition
"Seniority of Laws, and † Priority of *Godships*."

Summus utrinque
Inde furor Vulgo, quod Numina Vicinorum
Odit uterque locus, quum solos credat habendos
Esse Deos, quos ipse colit.

HISTORY, withal, informs us of a certa
Establishment in EGYPT which was very extrao
dinary, and must needs have had a very uncommo
effect; no way advantageous to that Nation in pa
ticular, or to the general Society of Mankind. W
know very well that nothing is more injurious
the *Police*, or municipal Constitution of any City
Colony, than the forcing of a particular Trade. N
thing more dangerous than the over-peopling a
Manufacture, or multiplying the *Traders*, or *Deale*
of whatever Vocation, beyond their natural Propo
tion, and the publick *Demand*. Now it happen'd
old, in this Mother-Land of Superstition, ‡ that t

* *Infra*, pag. 64, 65. † Juvenal. *Sat.* 15. ver.
See VOL. II. *pag.* 251, 252.

‡ Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένεα. Καὶ τὰ μὲν, οἳ μ
Ἱρέες, οἱ δὲ, Μάχιμοι κεκλήδαι·—Οὐδὲ τούτοισι ἔξ
τέχνην ἐπασκῆσαι οὐδεμίην, ἀλλὰ τὰ ἐς πόλεμον ἐτασκ
μένα, καὶς παρὰ πατρὸς παῖδας ἐκδεδόμενοι. Herodot. l. 2. Sect.
Ἱρῶσθαι δὲ ὧν ἐξ ἑκάστης φυλῆς θεῶν, ἀλλὰ πολλοί—ἢ
δέ τις ἀποθάνῃ, τότε ὁ παῖς αὐτίκα ἱζόμενος. Ibid. Sect.

rtain Artists were by Law oblig'd always to Ch. 1.
same Calling with their Fathers. Thus the
Priest was always *a Priest by Birth*, as was
Lineage after him, without interruption.
it a Custom with this Nation, as with
have only * *one* single Priest or Priestess
ole: But as the Number of Gods and Tem-
infinite; so was that of the Priests. The
foundations were without Restriction: and
ngle Worship or Temple, as many of the
ler might be Retainers, as cou'd raise a
nce from the Office.

EVER happen'd to other Races or Pro-
hat of the *Priest*, in all likelihood, must,
legulation, have propagated the most of
s a tempting Circumstance; to have so
stery over the World; to subdue by Wit
Force; to practise on the Passions, and
ver the Judgment of Mankind; to influ-
ate Familys, and publick Councils; con-
querors; controul the Magistrate himself,
n without the Envy which attends all other
nt or Superiority. No wonder if such a

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* Χώρας ἁπάσης εἰς τρία μέρη διῃρημένης, &c. *Ejus in tres partes divisa sit, primam sibi portionem vendicarunt sacerdotum, magnâ apud indigenas auctoritate pollens, quem in Deos, tum quòd multam ex eruditione Scientiam ostentare afferunt. Ex reditibus autem suis cuncta per orbem sacrificia procurant, ministros alunt; & propriis commodis consulunt, τοῖς ἰδίοις χρείαις χορηγοῦσιν. Non nulli existimant fas esse Deorum honores mutari, sed semper eodem ritu peragi, neque eos necessariorum copiâ destitui. communem omnibus consulunt. In universum namque de rebus consulentes, indefinenter Regi præsto sunt, in nonnullis principes imperii, in aliis Regis Duces & Magistri (συνεργοὶ καὶ διάκονοι) existentes. Ex Astrologiâ quoque multa inspectione, futura prædicunt, atque è sacrorum Librorum lectione cum utilitate conjecturas præloquunt. Non enim, ut apud, unici tantummodo vir, aut fœmina una Sacerdotio complures Sacrificia & Honores Deûm obeuntes, Liberis vitæ rationem quasi per manus tradunt. Hi autem & sunt immunes, & primas post Regem honoris & potestatis obtinent.* Diod. Sic. *lib.* I. *pag.* 66.

C 2

Misc. 2. *Profession* was apt to multiply: especially when
consider the easy Living and Security of the *Profe*
their Exemption from all Labour, and Hazard;
suppos'd Sacredness of their Character; and their
Possession of *Wealth*, *Grandure*, *Estates*, and *Wo*

THERE was no need to invest such *a Bo*
this, with rich Lands and ample Territorys,
happen'd in EGYPT. The *Generation* or *Tribe*
ing once set apart as sacred, wou'd, without
ther encouragement, be able, no doubt, in pr
of time, to establish themselves a plentiful and g
ing *Fund*, or religious *Land-Bank*. 'Twas a
cient *Donative*, to have had only that *single P*
lege from the * Law; "That they might re
"what they cou'd get; and that it might be la
"for their Order to receive such Estates by vo
"tary Contribution, as cou'd never afterward
"converted to other Uses."

NOW if besides the Method of Propagatio
Descent, other Methods of Increase were allow
this Order of Men; if *Volunteers* were also ad
ted at pleasure, without any Stint or Confinemer
a certain Number; 'tis not difficult to imagine
enormous the Growth wou'd be of such a Sci
or Profession, thus recogniz'd by *the Magist*
thus invested with *Lands* and *Power*, and thus
titled to whatever extent of *Riches* or *Possession* c
be acquir'd by Practice and Influence over the
perstitious part of Mankind.

THERE were, besides, in EGYPT some na
Causes of Superstition, beyond those which
common to other Regions. This nation might
abound in *Prodigys*, when even their Country and
it-self was a kind of *Prodigy* in Nature. Their sol
idle Life, whilst shut up in their Houses by the
gular Inundations of the NILE; the unwhole
Vapours arising from the new Mud, and slimy
Slete of their River, expos'd to the hot Suns;

* *Supra*, p. 36.

various Meteors and *Phænomena*; with the long Va-Ch
cancy they had to obſerve and comment on them;
the neceſſity, withal, which, on the account of their
Navigation, and the Meaſure of their yearly drown-
ded Lands, compel'd them to promote Studys of
Aſtronomy and other *Sciences*, of which their Prieſt-
hood cou'd make good advantages: All theſe may
be reckon'd perhaps, as additional Cauſes of the im-
menſe Growth of Superſtition, and the enormous
Increaſe of the Prieſthood in this fertile Land.

'TWILL however, as I conceive, be found un-
queſtionably true, according to political Arithme-
tick, in every Nation whatſover; "That *the Quan-
"tity* of SUPERSTITION (if I may ſo ſpeak) will,
"in proportion, nearly anſwer *the Number* of Prieſts,
"Diviners, Soothſayers, Prophets, or ſuch who gain
"their Livelihood, or receive Advantages by offi-
"ciating in religious Affairs." For if theſe *Dealers*
are numerous, they will *force* a Trade. And as the
liberal Hand of the Magiſtrate can eaſily raiſe
Swarms of this kind where they are already but in a
moderate proportion; ſo where, thro any other
cauſe, the Number of theſe increaſing ſtill, by de-
grees, is ſuffer'd to grow beyond a certain meaſure,
they will ſoon raiſe ſuch a Ferment in Mens Minds,
as will at leaſt compel the Magiſtrate, however ſen-
ſible of the Grievance, to be cautious in proceeding
to *a Reform*.

WE may obſerve in other neceſſary Profeſſions,
rais'd on the Infirmitys and Defects of Mankind (as
for inſtance, in *Law* and *Phyſick*) "That with the
"leaſt help from the Bounty or Beneficence of the
"Magiſtrate, the Number of the Profeſſors and the
"Subject-matter of the Profeſſion is found over and
"above increaſing." New Difficultys are ſtarted:
New Subjects of Contention: *Deeds* and *Inſtruments*
of Law grow more numerous and prolix: *Hypothe-
ſes, Methods, Regimens*, more various, and the *Materia
Medica more extenſive* and abundant. What, in proceſs
of time, muſt therefore naturally have happen'd in
th

Misc. 1. the case of *Religion*, among the EGYPTIANS, n
easily be gather'd.

NOR is it strange that we shou'd find the * P
perty and Power of the *Egyptian* Priesthood, in
tient days, arriv'd to such a height, as in a man
to have swallow'd up the State and Monarchy.
worse Accident befel the *Persian* Crown, of wh
the Hierarchy having got absolute possession, h
once a fair Chance for the Universal Empire. N
that the *Persian* or *Babylonian* Hierarchy was mu
after the Model of the *Egyptian*, tho different p
haps in Rites and Ceremonys, we may well jud
not only from the History of the † MAGI, b
from what is recorded of antient Colonys sent lo
before by the *Egyptians* into ‡ *Chaldea* and the
jacent Countrys. And whether the *Ethiopian* M
del was from that of EGYPT, or the *Egyptian* fr
that of ETHIOPIA (for ‖ each Nation had
pretence) we know by remarkable ** Effects, t
the *Ethiopian* Empire was once in the same Co
dition: the State having been wholly swallow'd
the exorbitant Power of their landed Hierarch

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* Which was *one Third*. Ἐκλομίσην ἡ τὴν Ἶ Σ ΙΝ,
Sed cum ISIS *lucro etiam Sacerdotes invitare vellet ad cultus*
(nempe OSIRIDIS, *mariti fato functi) tertiam eis terræ par*
εἰς προσόδους, *ad Deorum ministeria & sacra munia, fruend*
donavit. Diod. Sic. lib. 1. A remarkable Effect of Female
perstition! See also the Passage of the same Historian, c
above, *pag.* 33. in the Notes.

† See Treatise II. viz. *Sensus Communis*, (VOL. I.) pag.
&c. Herodotus gives us the History at length in his third Bo

‡ Diod. Sic. lib. 1. p. 17, & 73.

‖ Herodot. Euterpe; & Diod. Sic. lib. 3.

** Καλὰ τὼι Μερόην οἱ ἀπὸ τὰς ἀπὸ Θεῶν διαπεμ
τὸ ἀ τιμὰς διαφέροντες ἱερεῖς, &c. *Qui in Meroe (Urbe*
Insulæ primaria Æthiopum) Deorum cultus & honores adminis
Sacerdotes, (Ordo autem hic maximâ pollet auctoritate) quando
quis ipsis in montem venerit, misso ad Regem nuncio, vitâ fe
abscedere jubent. Oraculis enim Deorum hoc edici: nec fas
ullo mortalium vi, quo.l Dii immortales jusserint, contemni.
much for their Kings. For as to Subjects, the Mann

theſe Allowances, will prove inexhauſti-
Modes of Worſhip, new *Miracles*, new
ats, *Divinitys* (which ſerve as new Occa-
:red DONATIVES) will be eaſily ſupply'd
: of the religious Orders; whilſt the Civil
authorizes the accumulative DONATION,
· reſtrains the *Number* or *Poſſeſſions* of the
ly.

d, withal, that in the early days of this
eſtly Nation of whom we have been ſpeak-
thought expedient alſo, for the increaſe
s, to enlarge their *Syſtem* of DEITY; and
myſtical Genealogy, *Conſecration*, or *Canoni-*
multiply their reveal'd Objects of Wor-
raiſe new *Perſonages* of DIVINITY in
ion. They proceeded, it ſeems, in pro-
e, to increaſe the * Number of their *Gods*,

---

e before. *Unus ex lictoribus ad Reum mittitur, ſig-*
præferens: quo ille viſo, domum abiens ſibi Mortem
iit, the People of our days wou'd call Paſſive-Obe-
rieſt-craft, with a witneſs. But our Hiſtorian pro-
— *Et ſæpe ſuperiores aui.lem ætates non armis aut vi*

Misc. 2. so far that, at last, they became
berless. What odd Shapes, Spec
Deity were in latter times exhibi
Scarce an *Animal* or *Plant* but
some share of *Divinity*.

* *O sanctas Gentes, quibus hæc nascuntur*
Numina! ——

No wonder if by a Nation
gious *Orders*, spiritual Conquests
reign Countrys, † Colonys led abro
narys detach'd, on Expeditions, in
Service. 'Twas thus a *Zealot*-Peo
old by their very Region and Clima
a long Tract of Time, under a pecu
been rais'd both by Art and Natur
Growth in religious Science and My
degrees to spread their variety of Rite
their distinguishing Marks of *separ*
secrete Communitys, thro the distant Wo
thro their neighbouring and dependen

We understand from History, Ju
the EGYPTIAN *State* was least po
it was still respected for its *Religion* a
drew Strangers from all Parts to
ders. And the Fertility of its Soil
cent People, and wandring Nations
pers'd in single Tribes, to visit th
Alliance, and sollicit a Trade and C
them, on whatsoever Terms. The
doubt, might well receive religious
trines from those, to whom they ow
tenance and *Bread*.

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* Juvenal. Sat. 15. ver. 10.

† Οἱ δὲ ἀπ' Αἰγύπτου, &c. *Ægypto*
Ægypto in Orbem terrarum dissemina
colonias deduxit Belus qui Neptuni & Lib
ad Euphratem sede, instituit Sacerdotes
tes emptas & oneribus publicis, quas
exempto Sacerdotum & Physicorum,
servant stellas. Diod. Sic. lib. 1. p. 17.

...vidence might have in- Ch. I.
... and ſtupid Humour of this
...ers (as the * Prophet ſays)
... I have no Intention to
... to infer from what
... the Manners, Opi-
... the EGYPTIANS, had,

...ſcious and impious in the
...ith this, the Paſſage con-
... 25, 26. (together with
... the *Egyptians*, to whom he
... ars of this, he appears to
... ken off this National *Re-*
... himſelf, reproaching him
... which he appears to have
... and in fear rather of *her* ſuſ-

... of theſe *Egyptian* Inſtitutions
... TACER. *Commentarium*
... *Hebræorum antiq.*
... *Mythologiæ inter-*
... *Diodorus aliique*
... *Lib. 2*
... ——— *Ita*
... *Herodot.*
... ἐν λευκῇ τῇ
... ——
... Legiſlat.

Misc. 2. so far that, at last, they became in a manner numberless. What odd Shapes, Species, and Forms of *Deity* were in latter times exhibited, is well known. Scarce an *Animal* or *Plant* but was adopted into some share of *Divinity*.

* *O sanctas Gentes, quibus hæc nascuntur in hortis*
Numina! ———

No wonder if by a Nation so abounding in religious *Orders*, spiritual Conquests were sought in foreign Countrys, † Colonys led abroad, and Missionarys detach'd, on Expeditions, in this prosperous Service. 'Twas thus a *Zealot*-People, influenc'd of old by their very Region and Climate, and who thro a long Tract of Time, under a peculiar Policy, had been rais'd both by Art and Nature to an immense Growth in religious Science and Mystery; came by degrees to spread their variety of Rites and Ceremonys, their distinguishing Marks of *separate* Worships and *secrete* Communitys, thro the distant World; but chiefly thro their neighbouring and dependent Countrys.

We understand from History, that even when the EGYPTIAN *State* was least powerful in *Arms*, it was still respected for its *Religion* and *Mysterys*. It drew Strangers from all Parts to behold its Wonders. And the Fertility of its Soil forc'd the adjacent People, and wandring Nations who liv'd dispers'd in single Tribes, to visit them, court their Alliance, and sollicit a Trade and Commerce with them, on whatsoever Terms. The Strangers, no doubt, might well receive religious Rites and Doctrines from those, to whom they ow'd their *Maintenance* and *Bread*.

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* Juvenal. Sat. 15. ver. 10.

† Οἱ δὲ ἐν Αἰγύπτῳ, &c. *Ægyptii plurimas colonias ex Ægypto in Orbem terrarum disseminatas fuisse dicunt. In Babyloniam vetustissimus deduxit Belus qui Neptuni & Libyæ filius habetur: & positâ ad Euphratem sede, instituit Sacerdotes ad morem Ægyptiorum exemptos tributis & oneribus publicis, quos Babylonii vocant Chaldæos, qui exemplo Sacerdotum & Physicorum, Astrologorumque in Ægypto, observant stellas.* Diod. Sic. lib. 1. p. 17. Ibid. p. 73.

BEFO

, and retire with his Effects; without any
of recalling him again by force, as it hap-
the caſe of his Poſterity. 'Tis certain that
y *Patriarch*, who firſt inſtituted the ſacred
ircumciſion within his own Family or Tribe,
egard to any Policy or Religion of the
ANS; yet he had formerly been a Gueſt
itant in EGYPT (where † Hiſtorians men-
to have been a national Rite;) long ‡ e'er
ceiv'd any divine Notice or Revelation,
g this Affair. Nor was it in *Religion* mere-
is reverend Gueſt was ſaid to have deriv'd
ſ and Learning from the EGYPTIANS.
m this *Parent*-Country of *occult Sciences*, that
ſum'd, together with other Wiſdom, to have
t of ‖ *judicial Aſtrology*; as his Succeſſors
ards other prophetical and miraculous Arts,
the MAGI, or *Prieſt-hood* of this Land.

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ap. xii. ver. 10, &c. † *Abramus, quando*
proſtus eſt, nondum circumciſus erat, neque per annos am-
plos rediturus. —— *Illius poſteri circumciſi ſunt, & ante in-*

Misc. 1. ONE cannot indeed but observe, in after ti
the strange Adherence and servile Dependency
the whole HEBREW Race on the EGYPTIAN
tion. It appears that tho they were of old ab
in the Person of their grand Patriarch; tho a
wards held in bondage, and treated as the most
ject Slaves; tho twice expel'd, or necessitate
save themselves by flight, out of this oppressive
gion; yet in the very instant of their last Re
whilst they were yet on their March, conducte
visible Divinity, supply'd and fed from Heaven,
supported by continual Miracles; they notwithst
ing inclin'd so strongly to the Manners, the
gion, Rites, Diet, Customs, Laws and Constitu
of their tyrannical Masters, that it was with
utmost difficulty they cou'd be with-held from
turning again into the same Subjection. Nor
their great Captains and Legislators prevent their
lapsing perpetually into the same Worship to w
they had been so long accustom'd.

* It can scarce be said in reality, from what appears in
Writ, that their Retreat was *voluntary*. And for the Hist
of other Nations, they have presum'd to assert that this
was actually expel'd EGYPT on account of their *Lepr*
which the *Jewish* Laws appear to have so great a Reference.
TACITUS: *Plurimi auctores consentiunt, ortâ per Ægyptu*
quæ corpora fœdaret, regem Occhorim, adito Hammonis oracu
medium patentem, purgare regnum, & id genus hominum ut
Deis, alias in terras avehere jussum. Sic conquisitum collec
Vulgus, —— Mosem unum monuisse, &c. Hist.
c. 3. *Ægyptii, quum scabiem & vitiligines paterentur,*
monitii eum (Mosem) cum ægris, ne posset ad plures serpere,
Ægypti pellunt. Dux igitur exulum factus, sacra Ægyptiorum
abstulit: quæ repetentes armis Ægyptii, domum redire tempe
compulsi sunt. Justin. lib. 36. c. 2. And in *Marsham* we
remarkable Citation from *Manetho*: *Amenophin regem*
Θεῶν γενέσθαι βούλῃν, ὥσπερ ὑπ' εἰς τῶν πρὸ αὐτῆ
σιλευσάντων, *Deorum esse contemplatorem, sicut Orum*
Regum priorum. Cui responsum est, ὅτι δυνήσεται θεᾶ
quod posset videre Deos, si Regionem à leprosis & immundis
purgaret. Chronicus Canon. *p.* 52.

† *See* what is cited above (*p.* 52. in the Notes from M
of the *Jews* returning to Circumcision under JOSHU
a Generation's Intermission. This being approv'd by Go
reason given, "*That it was taking from them the Reproa*

people." Compare with this, the Paſſage con-
ES himſelf, *Exod.* iv. 18, 25, 26. (together with
4.) where in regard to the *Egyptians*, to whom he
ning when fourſcore years of Age, he appears to
d his Children, and taken off this National *Re-*
PORAH his Wife, neverthleſs, reproaching him
lineſs of the Deed; to which ſhe appears to have
only thro Neceſſity, and in fear rather of *her Huſ-*
GOD.

. 25. Acts xv. 10. Of theſe *Egyptian* Inſtitutions
g the *Jews*, ſee our SPENCER. *Cum morum quo-*
orum toleratio vi magnâ polleret, ad Hebræorum ani-
cultui conciliandos, & à Reformatione Moſaicâ invi-
moliretur; maximè conveniebat, ut Deus ritus aliquos
tos in ſacrorum ſuorum numerum aſſumeret, & Lex à
eciem aliquam cultus olim recepti ferret. ——— *Ita*
Hique erant Iſraelitæ, *ex* Egypto *recens egreſſi, quòd*
e eſſet (*humanitùs loqui fas ſit*) *rituum aliquorum vete-*
ndulgere, & illius inſtituta ad eorum morem & modu-
are. Nam Populus erat à teneris Egypti *moribus aſſue-*
multorum annorum uſu confirmatus. ——— Hebræi,
Egypti *moribus aſſuati, ſed etiam refractarii fuerunt.*
modum cujuſque regionis & terræ populo ſuæ ſunt inge-
propria, ita Natura gentem Hebræorum, *præter cæte-*
as, ingenio moroſo, difficili, & ad infamiam uſque per-
——— *Cum itaque veteres* Hebræi, *moribus eſſent*
ratis adhæ, populi conditio poſtulavit, ut Deus ritus ali-
ſi firmatos iis concederet, & νομικὴν λατρείαν τῇ
ιγεία συμβαίνουσαν (*uti loquitur* Theodoretus) cul-

Misc. 2. " in the earliest times, and from Generation to Ge-
" neration, strongly influenc'd the HEBREW People
" (their Guests, and Subjects) and had undoubtedly
" gain'd a powerful Ascendency over their Natures."

HOW extravagant soever the multitude of the EGYPTIAN *Superstitions* may appear, 'tis certain that their *Doctrine* and *Wisdom* were in high repute, since it is taken notice of in Holy Scripture, as no small Advantage even to MOSES himself, " * That he had im-
" bib'd *the Wisdom* of this Nation;" which, as is well known, lay chiefly among their *Priests* and MAGI.

BEFORE the Time that the great *Hebrew* Legislator receiv'd his Education among the *Slaves*; a † *Hebrew* Slave, who came a Youth into the *Egyptian* Court, had already grown so powerful in this Kind of Wisdom, as to outdo the chief *Diviners*, *Prognosticators* and *Interpreters* of EGYPT. He rais'd himself to be chief Minister to a Prince, who, following his Advice, obtain'd in a manner the whole *Property*, and consequently *the absolute Dominion* of that Land. But to what height of Power the establish'd Priesthood was arriv'd even at that time, may be conjectur'd hence; " That *the Crown* (to
" speak in a modern Stile) " offer'd not to med-
" dle with the *Church-Lands*;" and that in this great *Revolution* nothing was attempted, so much as by way of Purchase or Exchange ‡, in prejudice of this *Landed* Clergy: The prime Minister himself having join'd his Interest with theirs, and enter'd ||

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* (1.) Καὶ ἐπαιδεύθη Μωσῆς ΠΑΣΗΣ ΣΟΦΙΑΣ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Act. Apost. cap. vii. v. 22.

(2.) Exod. cap. vii. v. 11, & 22.

(3.) Ibid. cap. viii. v. 7.

(4.) Justin. lib. 36. cap. 2.

† *Gen. cap.* xxxix, &c. *Minimus ætate inter fratres* Joseph *fuit, cujus excellens ingenium veriti fratres clam interceptum peregrinis Mercatoribus vendiderunt. A quibus deportatus in Ægyptum, cum magicas ibi artes solerti ingenio percepisset, brevi ipsi Regi pertarus fuit.* Justin. lib. 36. c. 2.

‡ Gen. xlvii. ver. 22, 26. || Gen. xli. ver. 45.

riage into their Alliance. And in this he
llow'd by the great Founder of the *Hebrew-*

For he alſo * match'd himſelf with the
ood of ſome of the neighbouring Nations, and
s † into EGYPT, long e'er his Eſtabliſhment
HEBREW Religion and Commonwealth. Nor
perfected his *Model*, till he conſulted the fo-
rieſt his ‡ Father-in-Law, to whoſe Advice
ſuch remarkable Deference.

TO reſume the Subject of our Speculation,
ning the wide Diffuſion of the Prieſtly Science
ction; it appears from what has been ſaid,
notwithſtanding the EGYPTIAN Prieſthood
y antient Eſtabliſhment, hereditary; the Skill
ining, *Soothſaying* and *Magick* was communi-
to others beſides their national ſacred Body;
at the *Wiſdom* of the MAGICIANS, their
of *Miracles*, their Interpretation of *Dreams*
ſions, and their Art of adminiſtring in Divine
, were entruſted even to *Forcigners* who re-
mongſt them.

appears, withal, from theſe Conſiderations,
ot the *religious* Profeſſion was to ſpread it-ſelf
in this Region of the World; and what Ef-
ou'd naturally be made by the more neceſſi-
theſe unlimited Profeſſors, towards a Fortune,
ntenance, for themſelves and their Succeſſors.
MON Arithmetick will, in this Caſe, de-
ate to us, "That as the Proportion of ſo
y *Lay-men* to each *Prieſt* grew every day leſs
leſs, ſo the Wants and Neceſſitys of each
muſt grow more and more." The *Magi-*

Misc. 2. in these Affairs, or check the growing Nur
these *Professors*. The spiritual Generations v
to prey on others, and (like *Fish* of Prey) c
themselves; when destitute of other Captu
confin'd within too narrow Limits. What l
therefore, was there left to heighten the Z
Worshippers, and augment their *Liberality*, b
" foment their *Emulation*, prefer Worship t
" ship, Faith to Faith; and turn the Spirit
" THUSIASM to the side of sacred *Horro*
" gious *Antipathy*, and *mutual Discord* betwe
" shippers?"

TRUS Provinces and Nations were di
the most *contrary* Rites and Customs whi
be devis'd, in order to create the strongest
possible between Creatures of a like Speci
when all other Animosities are allay'd, an
of the fiercest kind appeas'd, the *religious*
we find, continues still, as it began, with
vocation or voluntary Offence. The presu
believer and *Blasphemer*, as one rejected anc
of GOD, is, thro a pious Imitation, abhor
adverse Worshipper, whose *Enmity* must nat
crease as his *religious Zeal* increases.

FROM hence the Opposition rose o
against Temple, Proselyte against Prosely
most zealous Worship of *one* GOD, was
press'd (as they conceiv'd) by the open d
another. SIR-*Names* and *Titles* of DIVINI
as *Watch-words*. He who had not the
nor cou'd give *the Word*, receiv'd *the Knock*

Down with him! Kill him! Merit Heaven

As our * Poet has it, in his AMERICAN
NOR did † PHILOSOPHY, when intro
Religion, extinguish, but rather inflame

* *Dryden*, Indian Emperor, *Act* 5. Scene 2.
† *Infra*, p. 58.

as we may ſhew perhaps in our following Chapter more particularly; if we return again, as is likely, to this Subject. For this, we perceive, is of a kind apt enough to grow upon our hands. We ſhall here, therefore, obſerve only what is obvious to every Student in ſacred Antiquitys, That from the contentious Learning and Sophiſtry of the antient Schools (when true Science, Philoſophy, and Arts were already deep in their * Decline) *religious Problems* of a like contentious Form ſprang up; and certain *Doctrinal* TESTS were fram'd, by which *religious Partys* were ingag'd and lifted againſt one another, with more Animoſity than in any other Cauſe or Quarrel had been ever known. Thus *religious Maſſacres* began, and were carry'd on; Temples were demoliſh'd; holy Utenſils deſtroy'd; the ſacred Pomp trodden under-foot, inſulted; and the Inſulters in their turn expos'd to the ſame Treatment, in their Perſons as well as in their Worſhip. Thus *Madneſs* and *Confuſion* were brought upon the World, like that CHAOS, which the *Poet* miraculouſly deſcribes in the mouth of his mad *Hero*: When even in Celeſtial Places, Diſorder and Blindneſs reign'd:——" No Dawn of Light;

——‡ " *No Glimpſe or Starry Spark,*
" *But Gods met Gods, and juſtled in the Dark.*"

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* VOL. I. pag. 150, 235, in the Notes. And *Infra*, pag. 56, 57, 58, &c.

‡ *ŒDIPUS* of *Dryden* and *Lee*.

CHAP. II.

Judgment of Divines and grave Authors concerning thuſiaſm. — *Reflections upon* Scepticiſm. — *Sceptick-Chriſtian.* — *Judgment of the Inſpir'd* cerning *their own Inſpirations.* — Knowledg Belief. — *Hiſtory of Religion reſum'd.* — *Offenſive and Defenſive.* — *A Church in Danger.* *Perſecution.* — *Policy of the Church of* ROME.

WHAT I had to remark, of my own, cerning ENTHUSIASM, I have thus patch'd: What Others have remark'd on the Subject, I may, as an *Apologiſt* to another Au be allow'd to cite; eſpecially if I take notice onl what has been dropt very naturally by ſome of moſt approv'd *Authors*, and ableſt *Divines*.

IT has been thought an odd kind of Teme in our Author, to aſſert, * "That even ATH it-ſelf was not wholly exempt from *Enthuſi* "That there have been in reality *Enthuſiaſtica* "theiſts; and That even the Spirit of *Marty* "cou'd, upon occaſion, exert it-ſelf as well in "Cauſe, as in any *other*." Now, beſides what been intimated in the preceding Chapter, and in fact may be demonſtrated from the Exampl VANINUS and other Martyrs of a like Prin we may hear an † excellent and learned *Divi* higheſt Authority at home, and Fame abroad; after having deſcrib'd an *Enthuſiaſtical Atheiſt* an *atheiſtically inſpir'd*, ſays of this very ſort of "That they are *Fanaticks* too; however that "ſeem to have a more peculiar reſpect to *ſom*

* *Viz.* In his Letter concerning Enthuſiaſm, VOL. I.
† Dr. CUDWORTH's Intellectual Syſtem, pag. 13

" *of a* DEITY: All Atheists being that *blind God-* Ch.
" *dess*-NATURE's *Fanaticks.*"

AND again: " All Atheists (says he) are pos-
" sess'd with a certain kind of Madness, that may
" be call'd * *Pneumatophobia*, that makes them have
" an irrational but desperate Abhorrence from Spirits
" or Incorporeal Substances; they being acted also,
" at the same time, with an *Hylomania*, whereby
" they madly dote upon *Matter*, and devoutly wor-
" ship it, as the only NUMEN."

WHAT the Power of EXTASY is, whether thro *Melancholy*, *Wine*, *Love*, or other natural Causes, another Learned † Divine of our Church, in a Discourse upon Enthusiasm, sets forth: bringing an Example from ARISTOTLE, " of *a Syracusean* Poet, who " never versify'd so well, as when he was *in his* " *distracted Fits.*" But as to *Poets* in general, compar'd with the *religious Enthusiasts*, he says: There is

* The good Doctor makes use, here, of a Stroke of Raillery against the over-frighted *anti-superstitious* Gentlemen, with whom our Author reasons at large in his second Treatise (*viz.* VOL. I. *pag.* 58, 59. and 60, 61, *&c.*) 'Tis indeed the Nature of *Fear*, as of all other Passions, when excessive, to defeat its own End, and prevent us in the execution of what we naturally propose to our-selves as our Advantage. SUPERSTITION it-self is but a certain kind of *Fear*; which possessing us strongly with the apprehended Wrath or Displeasure of *Divine Powers*, hinders us from judging what those *Powers* are in themselves, or what Conduct of ours may, with best reason, be thought suitable to such highly rational and superiour Natures. Now if from the Experience of many gross Delusions of a superstitious kind, the Course of this Fear begins to turn; 'tis natural for it to run, with equal violence, a contrary way. The extreme Passion for religious Objects passes into an Aversion. And a certain *Horrour* and *Dread of Imposture* causes as great a Disturbance as even *Imposture it-self* had done before. In such a Situation as this, the Mind may easily be blinded; as well in one respect, as in the other. 'Tis plain, *both* these Disorders carry something with them which discovers us to be in some manner beside our Reason, and out of the right use of Judgment and Understanding. For how can we be said to *intrust* or *use* our Reason, if in any case we fear to be convinc'd? How are we Masters of our-selves, when we have acquir'd the Habit of bringing Horrour, Aversion, Favour, Fondness, or any other Temper than that of mere *Indifference* and *Impartiality*, into the *Judgment* of Opinions, and Search of Truth?

† Dr. *MORE*, *Sect.* 11, 19, 20. and so on.

this

Misc. 2. this Difference; "That *a Poet* is an Enthusiast "in jest: and an *Enthusiast* is a Poet in good "earnest."

"'Tis a strong Temptation * (says the Doctor) "with *a Melancholist*, when he feels a Storm of *De-"votion* and *Zeal* come upon him *like a mighty Wind*; "his Heart being full of Affection, his Head preg-"nant with clear and sensible Representations, and "his Mouth flowing and streaming with fit and "powerful Expressions, such as wou'd astonish an "ordinary † Auditory; 'tis, I say, a shrewd Temp-"tation to him, to think it the very *Spirit of God* "that then moves supernaturally in him; when as "all that Excess of Zeal and Affection, and Flu-"ency of Words, is most palpably to be resolv'd "into the power of *Melancholy*; which is a kind of "*natural Inebriation*."

The Learned Doctor, with much pains after-wards, and by help of the Peripatetick Philosophy, explains this *Enthusiastick Inebriation*, and shews in particular ‡, "How the Vapours and Fumes of "*Melancholy* partake of the nature of Wine."

One might conjecture from hence, that the ma-licious Opposers of early Christianity were not un-vers'd in this Philosophy; when they sophistically objected against the apparent Force of *the Divine Spirit* speaking in divers Languages, and attributed it "To the Power of *new* || *Wine*."

But our devout and zealous Doctor seems to go yet further. For besides what he says of the

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* Sect. 16.

† It appears from hence, that in the Notion which this Learne Divine gives us of ENTHUSIASM, he comprehends th *ficial* or *popular* Genius of the Passion; agreeably with what ou Author in his Letter concerning *Enthusiasm*, (*p.* 11, 12, 30, 31 has said of the Influence and Power of the *Assembly* or *Audito* it-self, and of the communicative Force and rapid Progress this extatick Fervour, once kindled, and set in action.

‡ Sect. 20, 21, 23, 26.

|| Acts ii. 13.

Enthusiast

* *Enthuſiaſtick* Power of *Fancy* in At … he calls Ch
Melancholy † *a pertinacious and religio…* *…plexion*; …
and aſſerts, "That there is not any … ue ſpiritual
"*Grace* from God, but this mere n… ral Conſti-
"tution, according to the ſeveral … mpers and
"Workings of it, will not only *reſem…* but ſome-
"times ſeem to *outſtrip*." And ſpea… of ‡ *Pro-
phetical* ENTHUSIASM, and eſtabli… (as our
Author ‖ does) a *Legitimate* and a *I… ard*-ſort, he
aſſerts and juſtifies the ** *Devotional* ENTHUSIASM
(as he calls it) *of holy and ſincere Souls*, and aſcribes
this alſo to MELAN…

HE allows, "T… …y ſink ſo far
"into *Phantaſms*, a… the uſe of her
"free Facultys; a… …nous Strength
"of *Imagination* d… …get the Belief
"of mad internal… …t is able to
"aſſure us of the P… *…l Objects* which
"*are not*." He … …hat *Cuſtom* and
"*Education* do by… …emper'd FANCY
"may do in a ſhort… time. And ſpeaking †† of
"EXTASY and the Power of MELANCHOLY in
Extatick Fancys, he ſays, "That what *the Imagina-
"tion* then puts forth, of her-ſelf, is as *clear* as
"broad day: and the Perception of the Soul at
"leaſt as *ſtrong* and *vigorous*, as at any time in
"beholding things *awake*."

FROM whence the Doctor infers, "That the
"Strength of *Perception* is no ſure Ground of Truth."

HAD any other than a Reverend Father of our Church expreſs'd himſelf in this manner, he muſt have been contented perhaps to bear a ſufficient Charge of *Scepticiſm*.

'TWAS good fortune in my Lord BACON's Caſe, that he ſhou'd have eſcap'd being call'd an ATHEIST, or a SCEPTICK, when ſpeaking in a ſolemn manner of the *religious Paſſion*, the Ground

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* *Sect.* 1. † *Sect.* 15. ‡ Sect. 30, & 57.
‖ *VOL.* I. *p.* 36. ** Sect. 63. †† Sect. 28.

Misc. 2. of SUPERSTITION, or ENTHUSIASM (which also terms * *a Panick*) he derives it from an Imperfection in the Creation, Make, or natural Constitution of Man. How far the Author of *the* † *Letter* differs from this Author in his Opinion both the End and Foundation of this Paſſion, may appear from what has been ſaid above. And, in general, from what we read in the other ſucceeding Treatiſes of our Author, we may venture to ſay him with Aſſurance, "That he is as little a "SCEPTICK (according to the vulgar Senſe of "that word) as he is *Epicurean*, or *Atheiſt*." This may be prov'd ſufficiently from his *Philoſophy*: for any thing higher, 'tis what he no-where preſumes to treat; having forborn in particular to mention any Holy *Myſteries* of our Religion, or Sacred Article of our Belief.

As for what relates to ‡ *Revelation* in general, if I miſtake not our Author's meaning, he profeſſes *to believe*, as far as is poſſible for any one who himſelf had never experienc'd any *Divine Commu-*

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* *NATURA RERUM omnibus Viventibus indidit Metum & Formidinem, Vitæ atque Eſſentiæ ſuæ conſervatricem ac Malorum avertricem & depellentem. Veruntamen eadem Natura non dedit tenere neſcia eſſe, ſed Timoribus ſalutaribus ſemper vanos & inanes admiſcet: adeò ut omnia (ſi intus conſpici darentur) Panicis Terroribus pleniſſima ſint, præſertim humana; & maximè omnium apud Vulgum, qui Superſtitione (quæ verè nihil aliud quàm Panicus Terror eſt) in immenſum laborat & agitatur; præſertim temporibus duris, trepidis, & adverſis.* Franciſcus Bacon de Augment. Scient. lib. 5. c. 13.

The Author of *the Letter*, I dare ſay, wou'd have expected quarter from his Criticks, had he expreſs'd himſelf as this celebrated Author here quoted; who, by his *Natura Rerum*, can mean nothing leſs than the *Univerſal Diſpenſing Nature*, errs blindly in the very firſt Deſign, Contrivance, or original Frame of Things; according to the Opinion of EPICURUS him whom this Author, immediately after, cites with Praiſe.

† *Viz.* The Letter concerning ENTHUSIASM, ab

‡ *Infra*, pag. 214.

, whether by *Dream*, *Vision*, *Apparition*, or Ch. 2
ſupernatural Operation; nor was ever preſent
Eye-witneſs of any *Sign*, *Prodigy*, or *Miracle*
ſoever. Many of theſe, * he obſerves, are at
day pretendedly exhibited in the World, with
Endeavour of giving them the perfect Air and
ſt Reſemblance of thoſe recorded in Holy Writ.
ſpeaks indeed with Contempt of the Mockery of
ſe Miracles and Inſpiration. And as to all
nces to things of this kind in our *preſent* Age;
ſeems inclin'd to look upon 'em as no better
n mere *Impoſture* or *Deluſion*. But for what is re-
ded of Ages heretofore, he ſeems to reſign his
gment, with intire Condeſcenſion to his Supe-
rs. He pretends not to frame any *certain* or
ve Opinion of his own, notwithſtanding his beſt
ches into Antiquity, and the Nature of *religious*
d and *Tradition*: but on all occaſions ſubmits
willingly, and with full Confidence and Truſt,
† Opinions *by Law eſtabliſh'd*. And if this be
ſufficient to free him from the Reproach of
TICISM, he muſt, for ought I ſee, be content
dergo it.

ſay truth, I have often wonder'd to find ſuch
urbance rais'd about the ſimple name of ‡
TICK. 'Tis certain that, in its original and
ſignification, the word imports no more than
, "That State or Frame of Mind in which
y one remains, on every Subject of which he
certain." He who is *certain*, or preſumes to
knows, is in that particular, whether he be
en or in the right, a DOGMATIST. Between
wo States or Situations of Mind, there can be

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*) L. I. pag. 30, 31, &c. And VOL. II. pag. 210,
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†) L. I. pag. 242, 3, 4, &c. And *Infra*, pag. 73, 157,
.
‡) L. II. *pag. 134, 135, & 210, &c.* And *Infra*, pag.
.

Misc. 1. no Medium. For he who says, "*That he b*
"*for certain*, or *is assur'd of what he belie*
either speaks ridiculously, or says in effect, "
"*he believes strongly*, but *is not sure*." So that
ever is not *conscious* of Revelation, nor has
Knowledg of any Miracle or Sign, can be no
than SCEPTICK in the Case: And the best Ch
in the World, who being destitute of the mea
Certainty, depends only on Hiſtory and Traditi
his Belief in theſe Particulars, is at beſt but
tick-Chriſtian. He has no more than a nicely
cal * *Hiſtorical Faith*, ſubject to various Specul
and a thouſand different *Criticiſms* of Languag
Literature.

THIS he will naturally find to be the C
he attempts to ſearch into *Originals*, in order
his own Judg, and proceed on the bottom of
Diſcernment, and Underſtanding. If, on th
hand, he is *no Critick*, nor competently lear
theſe ORIGINALS; 'tis plain he can have
ginal Judgment of his own; but muſt rely
the *Opinion* of thoſe who have opportunity
amine ſuch matters, and whom he takes to
unbias'd and diſintereſted Judges of theſe
Narratives. His Faith is not in antient *F*
Perſons, nor in the antient *Writ*, or Primiti
corders; nor in the ſucceſſive Collators or *Co*
tors of theſe Records (for of theſe he is un
take cognizance:) But his Confidence and
muſt be in thoſe *modern* Men, or *Societys of*
whom the Publick, or He himſelf aſcribes the
ment of theſe *Records*, and commits the Dete
tion of *ſacred Writ*, and *genuine* Story.

LET the Perſon ſeem ever ſo poſitive or dog
in theſe high Points of Learning; he is yet in
no *Dogmatiſt*, nor can any way free himſelf

* VOL. I. p. 98, 99. And *Infra*, p. 215, 216, 217

id of SCEPTICISM. He muſt know him- Ch. 2.
pable of *Doubting*: Or if, for fear of it,
to baniſh every oppoſite Thought, and re-
ſo much as to deliberate on the Caſe;
will not acquit him. So far are we from
to *be ſure* when we have a mind; that
can never be thorowly *ſure*, but then only
can't help it, and find of neceſſity we
ſo, whether we will or not. Even the
plicit Faith is in reality no more than a
aſſive SCEPTICISM; "A Reſolution to
e, recollect, conſider, or hear, as little as
to the prejudice of that *Belief*, which
once eſpous'd, we are ever afterwards
o loſe."

ight be allow'd to imitate our *Author*, in
touch now and then upon the *Characters*
ivine *Worthys*, I ſhou'd, upon this Subject
LY, obſerve how fair and generous the great
Convert, and *learned* APOSTLE has ſhewn
i his Sacred Writings. Notwithſtanding he
ſelf an *original* Teſtimony and *Revelation*
aven, on which he grounded his Conver-
withſtanding he had in his own Perſon
ience of outward *Miracles* and inward *Com-*
ts; he condeſcended ſtill, on many occa-
ſpeak *ſceptically*, and with ſome Heſitation
rve, as to the *Certainty* of theſe Divine Ex-

In his Account of ſome Tranſactions of
, himſelf being the Witneſs, and ſpeaking
ay preſume) of his own Perſon, and pro-
n, [a] he ſays only that "*He knew a Man*:
r in the Body or out of it, he cannot tell.
ch a one caught up to the third Heaven be
formerly (he ſays) *above fourteen years* be-
is then Writings." And when in another
the ſame inſpir'd Writer, giving Precepts

[a] 2 *Cor. xii.* ver. 2, 3.

Misc. 2. to his Disciples, distinguishes what * he writes *Divine Commission* from what he delivers *as his Judgment* and *private Opinion*, he condescends nevertheless to speak as no way positive, or Master of any absolute *Criterion* in the Case. And in several subsequent † Passages he expresses himself as under some kind of Doubt how to judg or determine certainly, "Whether he writes by Inspiration or otherwise." He only "*thinks* he has the Spirit. He "is not *sure*," nor wou'd have us to depend on him as *positive* or *certain* in a matter of so nice Discernment.

THE holy Founders and inspir'd Authors of our Religion requir'd not, it seems, so *strict* an Assent or such *implicit Faith* in behalf of their *original* Writings and Revelations, as later un-inspir'd Doctors without the help of Divine Testimony, or any Miracle on their side, have requir'd in behalf of their own Comments and Interpretations. The earliest and worst of *Hereticks*, 'tis said, were those call'd *Gnosticks*, who took their name from an audacious pretence to *certain Knowledg* and *Comprehension* of the greatest *Mysterys* of Faith. If the most dangerous State of Opinion was this *Dogmatical* and presumptuous sort; the safest, in all likelihood, must be the *Sceptical* and modest.

THERE is nothing more evident than that the *Holy* RELIGION in its original Constitution, was set so far apart from all *Philosophy* or refin'd *Speculation*, that it seem'd in a manner diametrically oppos'd to it. A Man might have been not only a *Sceptick* in all the controverted Points of the Academys, or Schools of Learning, but even a perfect *Stranger* to all of this kind; and yet compleat in his Religion, Faith, and Worship.

AMONG the polite Heathens of the antient World, these different Provinces of *Religion* and

* 2 Cor. vii. 10, 12. † 1 Cor. vii.

ere upheld, we know, without the leaſt in- Ch. 2.
with each other. If in ſome barbarous
the *Philoſopher* and *Prieſt* were join'd in one,
rvable that the Myſterys, whatever they
ich ſprang from this extraordinary Conjunc-
re kept ſecret and undivulg'd. 'Twas Sa-
enough to the *Prieſt-Philoſopher*, if the ini-
arty preſerv'd his Reſpect and Veneration
Tradition and Worſhip of the Temple, by
ag in every reſpect with the requiſite Per-
es and Rites of Worſhip. No Account was
ds taken of *the Philoſophick Faith* of the Pro-
r Worſhipper. His Opinions were left to
and he might philoſophize according to
reign School or Sect he fancy'd. Even
the *Jews* themſelves, the SADDUCEE (*a*
ſt, and Denyer of the Soul's Immortality)
well admitted as the PHARISEE; who from
ols of PYTHAGORAS, PLATO, or other
iloſophers of GREECE, had learnt to reaſon
material Subſtances, and *the natural Immor-*
Souls.
no aſtoniſhing Reflection to obſerve how
World declin'd in * Wit and Senſe, in Man-
Reaſon, Science, and in every Art, when
ROMAN Empire had prevail'd, and ſpread
rſal Tyranny and Oppreſſion over Mankind.
Romans themſelves, after the early Sweets
peaceful and long Reign, began to groan
at Yoke, of which they had been them-
e Impoſers. How much more muſt other
and mighty Citys, at a far diſtance, have ab-
s Tyranny, and deteſted their common Ser-
nder a People who were themſelves no bet-
mere Slaves?
ay be look'd upon, no doubt, as provi-
that at this time, and in theſe Circumſtan-

* *I. pag. 149, &c.* And in the preceding Chapter,

Misc. 2. ces of the World, there shou'd arise so high an ex-
pectation of *a divine Deliverer*; and that from th
Eastern Parts and Confines of JUDEA the Opinio
shou'd spread it-self of such *a Deliverer to com*
with Strength from Heaven sufficient to break tha
Empire, which no earthly Power remaining cou'
be thought sufficient to encounter. Nothing cou'
have better dispos'd the generality of Mankind, t
receive the *Evangelical Advice*; whilst they misto
the News, as many of the first Christians plainl
did, and understood the Promises of a MESSIAS i
this temporal Sense, with respect to his *second* Com
ing, and *sudden* Reign here upon *Earth*.

* SUPERSTITION, in the mean while
cou'd not but naturally prevail, as *Misery* and *Igno*
rance increas'd. The ROMAN Emperors, as the
grew more barbarous, grew so much the more su
perstitious. The *Lands* and *Revenues*, as well a
the *Numbers* of the Heathen Priests grew daily. An
when the season came, that by means of a Con
vert-Emperor, the Heathen † *Church-Lands*, with
an Increase of Power, became transfer'd to th
Christian Clergy, 'twas no wonder if by such Riche
and Authority they were in no small measure in
fluenc'd and corrupted; as may be gather'd eve
fro

* VOL. I. *pag.* 90. And below, *pag.* 64.

† How rich and vast these were, especially in the latter time
of that Empire, may be judg'd from what belong'd to the sing
Order of *the Vestals*, and what we read of the Revenues belongin
to the Temples of *the Sun* (as in the time of the Monster H
LIOGABALUS) and of other Donations by other Emperor
But what may give us yet a greater Idea of these Riches,
That in the latter Heathen Times, which grew more and mo
superstitious, the restraining Laws (or Statutes of *Mart-mai*
by which Men had formerly been with-held from giving awa
Estates by *Will*, or other-wise, to *Religious Uses*, were repeal'
and the Heathen-Church left, in this manner, as a bottomle
Gulph and devouring Receptacle of Land and Treasure. *Senatu*
consulto, & Constitutionibus Principum, Hæredes instituere inte
Apollinem Didymæum, Dianam Ephesiam, Matrem Deum
Ulpianus post Cod. Theodos. *pag.* 92. apud Marsh.
This answers not amiss to the modern Practice and Ex
of Making our Soul our Heir: Giving to God what has bee

the accounts given us of these matters by Ch. 2
themselves.

WHEN, together with this, the *Schools* of the antient * Philosophers, which had been long in their Decline, came now to be dissolv'd, and their sophistick Teachers became Ecclesiastical Instructers; the un-natural Union of *Religion* and *Philosophy* was compleated, and the monstrous Product of this Match appear'd soon in the World. The odd exteriour Shapes of Deitys, Temples, and holy Utensils, which by the † EGYPTIAN Sects had been formerly set in battel against each other, were now metamorphos'd into *philosophical Forms* and *Phantoms*; and, like Flags and Banners, display'd in hostile manner, and borne *offensively*, by one Party against another. In former times those barbarous Nations above-mention'd were the sole Warriors in these religious Causes; but now the whole World became engag'd: when instead of *Storks* and *Crocodiles*, other Ensigns were erected: when *sophistical Chimera's*, *crabbed Notions*, *bombastick Phrases*, *Solecisms*, *Absurditys*, and a thousand Monsters of a *scholastick* Brood, were set on foot, and made the Subject of vulgar Animosity and Dispute.

HERE first began that Spirit of *Bigotry* which broke out in a more raging manner than had been ever known before, and was less capable of *Temper* and *Moderation* than any Species, Form, or Mixture of Religion in the antient World. *Mysterys*

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sometimes with freedom enough from *Man*; and conveying Estates in such a manner in this World, as to make good Interest of them in another. The Reproach of the antient *Satirist* is at present out of doors. 'Tis no affront to Religion now-a-days to compute its Profits. And a Man might well be accounted dull, who, in our present Age, shou'd ask the Question, *Dicite, Pontifices, in sacro quid facit Aurum?* Pers. Sat. 2. See below, pag. 64, and 87. in the Notes, and 67. ibid.

* As above, pag. 45.

† Supra, pag. 31, 35, 36, 44. And VOL. I. pag. 235. in the Notes.

while

Misc. 2. which were heretofore treated with profound reſ
and lay unexpos'd to vulgar Eyes, became pu
and proſtitute; being enforc'd with Terrours,
urg'd with Compulſion and Violence, on the u
ted Capacitys and Apprehenſions of Mankind.
very *Jewiſh* Traditions, and *Cabaliſtick* Learning
derwent this Fate. That which was naturally
Subject of profound Speculation and Inquiry,
made the neceſſary Subject of a ſtrict and abſ
Aſſent. The *allegorical*, *mythological* Account
Sacred Things, was wholly inverted. Liberty
Judgment and Expoſition taken away. No Gr
leſt for Inquiry, Search, or Meditation. No Re
from the *Dogmatical* Spirit let looſe. Every Qu
was taken up; every Portion prepoſſeſs'd. All
reduc'd to * *Article* and *Proportion*.

THUS a ſort of *philoſophical* ENTHUSIASM o
ſpread the World. And BIGOTRY (a † Specie
Superſtition hardly known before) took place in M
Affections, and arm'd 'em with a new Jeal
againſt each other. Barbarous Terms and Idi
were every day introduc'd: Monſtrous Definit
invented and impos'd: New Schemes of Faith ere
from time to time; and Hoſtilitys, the fierceſt im
nable, exercis'd on theſe occaſions. So that the
THUSIASM or ZEAL, which was uſually ſhewn
Mankind in behalf of their particular Worſhips,
which for the moſt part had been hitherto *defe*
only, grew now to be univerſally of the *offenſive* ki

IT MAY be expected of me perhaps, that
ing fall'n thus from remote Antiquity to later
riods, I ſhou'd ſpeak on this occaſion with more t

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* *Infra*, pag. 226, 7. in the Notes. *Et ſupra*, pag. 45.

† Let any one who conſiders diſtinctly the Meaning and P
of the word BIGOTRY, endeavour to render it in eithe
the antient Languages, he will find how peculiar a Paſſi
implies; and how different from the mere Affection of Z
Religion or Superſtition.

ord

y Exactneſs and Regularity. It may be urg'd Ch. 2.
me, that I talk here, as *at random*, and
-hook: neglecting to produce my Authoritys,
tinue my Quotations, according to the pro-
Stile and Manner in which I began this pre-
hapter. But as there are many greater Pri-
by way of Variation, Interruption, and Di-
n, allow'd to us *Writers of* MISCELLANY;
ocially to ſuch as are *Commentators* upon other
s; I ſhall be content to remain myſterious in
ſpect, and explain my-ſelf no further than by
d *Story*; which ſeems to ſute our Author's
, and the preſent Argument.
s obſervable from Holy Writ, that the an-
EPHESIAN Worſhippers, however zealous or
aſtick they appear'd, had only *a defenſive* kind
l in behalf of their * Temple; whenever they
in earneſt, it was brought in danger. In
Tumult which happen'd in that City near the
the holy Apoſtle's Retreat, we have a re-
ble inſtance of what our Author calls a reli-
anick. As little *Bigots* as the People were,

Magnificence and Beauty of that Temple, is well known
o have form'd any Idea of the antient *Grecian* Arts and
nſhip. It ſeems to me to be remarkable in our learned and
poſtle, that tho an Enemy to this mechanical Spirit of
in the EPHESIANS; yet according to his known
, he accommodates himſelf to their Humour, and the
Turn of their ENTHUSIASM; by writing to his
in a kind of *Architect*-Stile, and almoſt with a perpetual
o *Building*, and to that *Majeſty*, *Order*, and *Beauty*, of
eir Temple was a Maſter-piece. Ἐποικοδομηθέντες
θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν, ὄντος ἀκρογωνιαίου
αὐτοῦ Ἰησοῦ Χριστοῦ· Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ. ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι. ——— Eph. ch. ii. ver. 20, 21, 22. And ſo ver. 17, 18, &c. And Ch. iv. ver. 16, 29. Apoſt. Chap. xix. ver. 23.

and

Misc. 2. and as far from any *offensive* Zeal, yet when th
eſtabliſh'd Church came to be call'd in queſti
we ſee in what a manner their Zeal began to o
rate. * " *All with one voice, about the ſpace of t*
" *hours, cried out, ſaying, Great is* DIANA *of*
" Epheſians." At the ſame time this Aſſembly v
ſo confus'd, that † *the greater part knew not wh*
fore they were come together; and conſequently co
not underſtand why their Church was *in any Dan*
But the ENTHUSIASM was got up, and a PANI
Fear for the Church had ſtruck the Multitude.
ran into a popular *Rage* or epidemical *Phrenzy*,
was communicated (as our Author ‡ expreſſes
" by Aſpect, or, as it were, by Contact, or Sy
" pathy."

IT muſt be confeſs'd, that there was beſides t
Motives *a ſecret Spring* which forwarded this
THUSIASM. For certain Partys concern'd, Mer
Craft, and ſtrictly united in Intereſt, had been
cretly call'd together, and told, " Gentlemen! ||
" *Sirs!*) Ye know that by this *Myſtery*, or C
" we have our Wealth. We ſee withal and
" heard that not only here at EPHESUS, but al
" thro-out all ASIA, this PAUL has perſuaded
" turn'd away many People, by telling them,
" *are no real Gods who are figur'd, or wrought*
" *hands*: ſo that not only this our *Craft* is in
" ger; but alſo *the Temple* itſelf."

NOTHING cou'd be more *moderate* and
nothing more agreeable to that magiſterial Sc
or Policy, which our Author ** recommends,
the Behaviour of the *Town-Clerk* or *Recorder* o
City, as he is repreſented on this occaſion, in

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* Ibid. ver. 28, & 34.
† Act. Apoſt. chap. xix. ver. 32.
‡ Letter of Enthuſiaſm, (VOL. I.) *pag.* 11.
|| Act. Apoſt. chap. xix. ver. 25, &c.
** *Letter of* Enthuſiaſm, VOL. I. *pag.* 11, &c.

I must confess indeed, he went pretty far in Ch. 2.
of this moderating Art. He ventur'd to assure
ople, "That every one acquiesc'd in their
nt Worship of the great Goddess, and in
Tradition of the Image, which fell down
JUPITER! That these were Facts undeni-
and That the new Sect neither meant
pulling down of their Church, nor so much
ffer'd to blaspheme or speak amiss of their
ess."
s, no doubt, was stretching the point suffi-
as may be understood by the Event, in
me. One might perhaps have suspected this
r to have been himself *a Dissenter*, or at
Occasional Conformist, who cou'd answer so
for the new Sect, and warrant the *Church*
secure of Damage, and out of all *Danger* for
re. Mean while the Tumult was appeas'd:
befel the Temple for that time. The new
quiesc'd in what had been spoken on their
They allow'd the Apology of the Recorder.
ngly the Zeal of the Heathen Church, which
y *defensive*, gave way: And the new Reli-
were prosecuted no further.
HERETO, it seems, the Face of PERSECU-
had not openly shewn it-self in the wide
'Twas sufficient Security for every Man,
gave no disturbance to what was publickly
'd. But when *offensive Zeal* came to be dis-
in one Party, the rest became in a manner

Misc. 2. that nothing less than *mutual Extirpation* the Aim and almost open Profession of eac gious Society.

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so frequently exchang'd not only between Christian then, but between Christian and Christian, after the barous manner. What the Zeal was of many early against the Idolatry of the old Heathen Church time the establish'd one) may be comprehended by son who is ever so slenderly vers'd in the History Times. Nor can it be said indeed of us Moderns, th quality of *good Christians* (as that Character is general flood) we are found either backward or scrupulous in to Perdition such Wretches as we pronounce *guilty* The name *Idolater* is sufficient Excuse for almost an Insult against the Person, and much more against the V such a Mis-Believer. The very word *Christian* is i Language us'd for *Man*, in opposition to *Brute-Beas* leaving so much as a middle place for the poor *Heath gan*: who, as the greatest Beast of the two, is natural to Massacre, and his Gods and Temples to Fracture a lishment. Nor are we masters of this Passion, even i humour. The *French* Poet (we see) can with grea and general Applause, exhibit this primitive Zeal ev publick Stage: POLYEUCTE, Act II. Sc. 6.

Ne perdons plus de temps, le Sacrifice eſt prêt.
Allons y du vray Dieu ſoutenir l'intérêt,
Allons fouler aux piés ce Foudre vidicule
Dont arme un bois pourri ce Peuple trop credule;
Allons en éclairer l'aveuglement fatal,
Allons briſer ces Dieux de Pierre & de Metal:
Abandonons nos jours à cette ardeur celeſte,
Faiſons triompher Dieu; qu'il diſpoſe du reſte.

I shou'd scarce have mention'd this, but that it cam mind how ill a Construction some People have ende make of what our Author, stating the Case of Heathen stian Persecution, in his *Letter of Enthusiasm*, has said the Emperor JULIAN. It was no more indeed tha said of that vertuous and gallant Emperor by his greate even by those who (to the shame of Christianity) bos having been most insolently affronted on all occasions treacherously assassinated by one of his Christian So for such Authors as these, shou'd I cite them in their vective Stile and Saint-like Phrase, they wou'd mal agreeable appearance, especially in *Miscellanys* of th *have here undertaken*. But a Letter of that elegan *Emperor*, may not be improperly plac'd amongst ou a *Pattern of his* Humour and Genius, as well as of

JULIAN to the BOSTRENS.

ave thought, indeed, that the Galilæan Leaders owe'd
l themselves more indebted to me, than to him who
in the Administration of the Empire. For in his time,
ena suffer'd Exile, Persecution, and Imprisonments.
of those whom in their Religion they term Hereticks,
the sword. Insomuch that in Samosata, Cyzicum,
, Bithynia, Galatia, and many other Countrys, whole
level'd with the Earth. The just Reverse of this has
t in my time. The Exiles have been recall'd; and the
ffer'd to the lawful Possession of their Estates. But to
of Fury and Distraction are this People arriv'd, that
er allow'd the Privilege to tyrannize over one another,
either their own Sectarys, or the Religious of the lawful
y swell with rage, and leave no stone unturn'd, no
un-employ'd, of raising Tumults and Sedition. So little
e they to true Piety; so little Obedience to our Laws
itions; however humane, and tolerating. For still do
ne and sedately resolve, never to suffer one of them to be
*luntarily to our Altars. * * * As for the mere People,*
y appear driven to these Riots and Seditions by those
om whom they call CLERICKS: *who are now*
ind themselves restrain'd in the use of their former Power
*erate Rule. * * * They can no longer act the Magistrate*
dg, nor assume Authority to make People's Wills, supplant
possess themselves of other Mens Patrimonys, and by
*etences transfer all into their own possession. * * * For*
I have thought fit, by this Publick EDICIT, *to*
he People of this sort, that they raise no more Commotions,
in a riotous manner about their seditious CLERICKS,
of the Magistrate, who has been insulted and in danger
ed by these incited Rabbles. In their Congregations they
withstanding, assemble as they please, and croud about
lers, performing Worship, receiving Doctrine, and praying,
as they are by them taught and conducted: But if with
ency to Sedition; let them beware how they hearken, or
it; and remember, 'tis at their peril, if by these means
*secretly wrought up to Mutiny and Insurrection. * * **
refure, in Peace and Quietness! neither spitefully opposing,
ously treating one another. You misguided People of the
; Beware, on your side! And You of the antient and
Church, injure not your Neighbours and Fellow-Citizens,
enthusiastically led away, in Ignorance and Mistake, rather
& Design or Malice! 'Tis by DISCOURSE *and*
N, not by Blows, Insults, or Violence, *that Men are*
to

one of these contending Partys of incompatible Religionists shou'd at last prevail over the rest; so as by an universal and absolute Power to * determine Orthodoxy, and make that Opinion effectually *Catholick*, which in their particular Judgment had the best right to that Denomination. And thus by force of Massacre and Desolation, *Peace* in Worship, and *Civil* Unity by help of the *Spiritual*, might be presum'd in a fair way of being restor'd to Mankind.

I SHALL conclude with observing how ably the ROMAN-*Christian*, and once *Catholick* Church, by the assistance of their converted † Emperors, proceeded in the Establishment of their growing Hierarchy. They consider'd wisely the various *Superstitions*, *Enthusiasms* of Mankind; and prov'd the different Kinds and Force of each. All these seeming varietys of human Passion they knew how to comprehend in their political Model and subservient to them of Divinity. They knew how to make advantage both from the high Speculations of *Philosophy* and *the grossest Ideas* of vulgar *Ignorance*. There was nothing more different than *that* ENTHUSIASM which ran upon *Spirituals*, according

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" *to be inform'd of Truth, and convinc'd of Error,* " *and again I enjoin and charge the zealous Follow* " Religion, *no way to injure, molest, or affront* " *People.*"

Thus the generous and mild Emperor; whom call *Heathen*, but not so justly *Apostate*: since be times of his Youth, transferr'd to different Schoo and bred under Tutors of each Religion, as *Christian*; he happen'd, when of full age, t (tho very unfortunately) in the former kind, antient Religion of his Country and Forefath Emperor's Letters to ARTABIUS, Numb *BOLUS, Numb.* 43. and to the People of A

See VOL. I. *p.* 17.

* *Infra, p.* 233.

† VOL. I. *pag.* 90. *Supra*, 56, 57.

of the divine Exiſtence, and *that* Ch. 2.
† external Proportions, Magnifi-
s, Ceremonys, Proceſſions, Quires,
armonys which captivate *the Eye*
s account they even added to this
diſplay'd Religion in a yet more
Temples, Statues, Paintings, Veſt-
ters, Purple, and the Cathedral
eſe Arms they cou'd ſubdue the
nd ſecure themſelves an ATTILA ‡,
RS fail'd them.

'tis but a vulgar Species of EN-
ch is mov'd chiefly by *Shew* and
ought upon by Calices and Can-
figur'd Dances. Yet this, we may
'd upon as no ſlight Ingredient of
Days; ſince, at this hour, the
to be of conſiderable Efficacy with
out amongſt our-ſelves, who paſs
erſtitious, and are reckon'd in the
olite World. This the wiſe Hie-
-ponderating; but being ſatisfy'd
were other Tempers and Hearts
ſo eaſily be captivated by this *ex-*
t, they aſſign'd another Part of
lytes of another *Character* and *Com-*
re allow'd to proceed on a quite
by *the inward way* of *Contempla-*
Love.

176, 177. † *Supra*, pag. 32.
ious Ravager was in full March to ROME,
n Pope) went out to meet him in ſolemn
as ſtruck with the Appearance, obey'd the
antly with his whole Army in a *panick* Fear;
the reſt of the *Pontifical* Train, he had ſeen
ary Form, who threaten'd him with Death,
retire. Of this important Encounter there
Church, in the *Vatican*, and elſewhere, at
Sculptures, Paintings, and Repreſentations,
honour of the Miracle.

Misc. 2. THEY are indeed so far from being je
mere ENTHUSIASM, or the *extatick* manne
votion, that they allow their *Mystlicks* to w
preach in the most rapturous and seraphick
They suffer them, in a manner, to superfed
ternal Worship, and triumph over outward
till the refin'd Religionists proceed so far
expressly or seemingly to dissuade the Practic
vulgar and establish'd Ceremonial Dutys. A
indeed *, they check the suppos'd *exorbit*
THUSIASM, which wou'd prove dangerous
Hierarchal State.

IF modern *Visions*, *Prophecys*, and *Dreams*,
Miracles, *Exorcisms*, and the rest of this kind
prehended in that which we call FANATIC
SUPERSTITION; to this Spirit, they allow
Career; whilst to ingenious Writers they af
Liberty, on the other side, in a civil manner
in question these spiritual Feats perform'd in
sterys, or up and down by their *mendicant*
rant Priests, and ghostly Missionarys.

THIS is that antient *Hierarchy*, which
spect of its first Foundation, its Policy,
Consistency of its whole Frame and Const
cannot but appear in some respect august an
rable, even in such as we do not usually estee
Eyes. These are the spiritual Conquerors
like the first CÆSARS, from small Beginning
blish'd the Foundations of an almost Univer
narchy. No wonder if at this day the im
View of this Hierarchal Residence, the C
Court of ROME, be found to have an extrac
Effect on Foreigners of other latter Church
wonder if the amaz'd Surveyors are for the

* Witness the Case of MOLINOS, and of the p
thy and ingenious Abbé FENELON, now Archbishop
Cray.

apt either to conceive the horrideſt Averſion to Ch. 2.
al Prieſtly Government; or, on the contrary, to
admire it, ſo far as even to wiſh a Coaleſcence or
Reunion with this antient *Mother*-Church.

IN reality, the Exerciſe of Power, however ar-
bitary or deſpotick, ſeems leſs intolerable under ſuch
a ſpiritual Sovereignity, ſo extenſive, antient, and
of ſuch a long Succeſſion, than under the petty Ty-
rannys and mimical Politys of ſome new Preten-
ders. The former may even * *perſecute* with a to-
lerable Grace: The latter, who wou'd willingly de-
rive their Authority from the former, and graft on
their *ſucceſſive Right*, muſt neceſſarily make a very
aukard Figure. And whilſt they ſtrive to give them-
ſelves the ſame Air of Independency on the Civil
Magiſtrate; whilſt they affect the ſame Authority in
Government, the ſame Grandure, Magnificence, and
Pomp in Worſhip, they raiſe the higheſt Ridicule,
in the Eyes of thoſe who have real Diſcernment, and
can diſtinguiſh *Originals* from *Copys*:

† *O Imitatores, ſervum pecus!*

* *Supra*, p. 77. † Horat. Lib. 1. Ep. 19.

CHAP. III.

Of the Force of Humour *in Religion.* — *S our Author's Argument in his* Eſſay *on th of* Wit *and* Raillery. — ZEAL *diſcuſs'd tual Surgeons: Executioners: Carvers.* — *of* human Sacrifice. — *Exhilaration of* — *Various Aſpects, from outward Cauſes.*

THE celebrated *Wits* of the MISCE RIAN Race, the *Eſſay-Writers*, *ca courſers*, *Reflection-Coiners*, *Meditation-Found* others of the irregular kind of Writers, n it as their peculiar Advantage, "That the "the *Variety* of NATURE." And in ſuc *mate* as ours, their Plea, no doubt, may juſt. We *Iſlanders*, fam'd for other Mutabi particularly noted for the Variableneſs an ſtancy of our Weather. And if our Taſt *ters* be found anſwerable to this Temperatu Climate; 'tis certain a Writer muſt, in our be the more valuable in his kind, as he c ably *ſurprize* his Reader, by *ſudden Cha Tranſports*, from one Extreme to another.

WERE it not for the known Prev this Reliſh, and the apparent Deference thoſe Genius's who are ſaid to *elevate* and the Author of theſe MISCELLANYS mig probability, be afraid to entertain his Rea this multifarious, complex, and deſultory Reading. 'Tis certain, that if we conſide ginning and Proceſs of our preſent Work, find ſufficient Variation in it. From a Levity, we are laps'd into a ſort of Gr *ſutable to* our manner of ſetting out. *ſteer'd an* adventurous Courſe, and ſee

a ſtormy and rough Sea. 'Tis time ſhou'd enjoy a Calm, and inſtead of our Sails before the ſwelling Guſts, it retire under the Lee-ſhore, and ply our mooth Water.

e *Philoſopher*, the *Orator*, or the *Poet*, may compare to ſome Firſt-Rate Veſſel, ches out into the wide Sea, and with a ion inſults the encountering Surges. We *iters*, are of the *Small-Craft*, or *Galley*-move chiefly by Starts and Bounds; ac-our Motion is by frequent Intervals re-'e have no great Adventure in view; ll certainly Whither we are bound. We no mighty Voyage by help of Stars or but row from Creek to Creek, keep up Trade, and are fitted only for fair Wea-e Summer Seaſon.

r therefore it is for *us* in particular, that h'd our Courſe of ENTHUSIASM, and pur-thor into his * *ſecond* Treatiſe, we are now, g'd to turn towards pleaſanter Reflections, ſuch Subjects in view as muſt naturally o a more familiar Stile. WIT and Hu-e profeſs'd Subject of the Treatiſe now will hardly bear to be examin'd in pon-ıtences and pois'd Diſcourſe. We might ıps do beſt, to lay aſide the Gravity of ıment, and reſume the way of *Chat*; o Averſion to a contrary *formal manner*, y reliſh'd with more than ordinary Satiſ-'or Exceſs of *Phyſick* (we know) has often hate the name of *wholeſom*. And an of forc'd Inſtruction, and ſolemn Coun-have made Men full as averſe to any 'er'd with an Air of high *Wiſdom* and

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ay on the *Freedom of Wit* and *Humour*.

Misc. 2. *Science*; especially if it be so *high* as to be
all human Art of *Reasoning*, and even abo
itself, in the account of its sublime Dispens

HOWEVER, since it may be objected
certain *Formalists* of this sort, "That we
"nothing duly without proving it *in fo*
may for once condescend to their Dema
our Case *formally*; and divide our Subject in
after the *precise* manner, and according to
and *Method*.

OUR purpose, therefore, being to defen
thor who has been charg'd as too presu
for introducing the way of WIT and H
into *religious Searches*; we shall endeavour
appear:

1*st*, THAT WIT and HUMOUR are
rative of *Religion*, and promotive of *true F*

2*dly*, THAT they are us'd as proper
this kind by the holy Founders of Religion.

3*dly*, THAT notwithstanding the da
plexion and sour Humour of some religious
we may be justly said to have in the main,
and *good-humour'd Religion*.

AMONG the earliest Acquaintance of m
I remember, in particular, *a Club* of three
merry Gentlemen, who had long kept
with one another, and were seldom separa
Party of Pleasure or Diversion. They happe
to be upon a travelling Adventure, and ca
Country, where they were told for certa
should find the worst Entertainment, as we
worst Roads imaginable. One of the Ge
who seem'd the least concern'd for this Disa
slightly and without any seeming Design,
"the best Expedient for them in this E
"wou'd be to keep themselves in high
"and endeavour to commend every thin
"*the* Place afforded." The other Gentle
mediately took the hint; but, as it happe

, paſs'd the Subject over, and took no further
of what had been propos'd.

ING enter'd into the diſmal Country, in
they proceeded without the leaſt Complaint;
remarkable, that if by great chance they came
y tolerable Bit of Road, or any ordinary Pro-
they fail'd not to ſay ſomething or other *in its*
and wou'd light often on ſuch pleaſant *Fancys*
preſentations, as made the Objects in reality
ble.

EN the greateſt part of the Day was thus
and our Gentlemen arriv'd where they in-
to take their Quarters, the firſt of 'em who
trial of their Fare, or taſted either *Glaſs* or
recommended it with ſuch an Air of Aſſu-
and in ſuch likely Expreſſions of Approba-
that the others came inſtantly over to his Opi-
and confirm'd his *Reliſh* with many additional
niums of their own.

NY ingenious Reaſons were given for the
odd Taſtes and Looks of Things, which
preſented to 'em at Table. "Some Meats
wholeſom: Others *of a high Taſte*: Others
rding to the manner of eating in *this* or *that*
ign Country." Every Diſh had the flavour of
celebrated Receit in *Cookery*. And the *Wine*,
ther Liquors, had, in their turn, the Advan-
of being treated in the ſame elegant ſtrain.
rt, our Gentlemen eat and drank heartily, and
up with their indifferent Fare ſo well, that
apparent they had wrought upon themſelves
ve they were tolerably well ſerv'd.

EIR Servants, in the mean time, having laid
h Plot as this againſt themſelves, kept to their
and ſtood it out, "That their Maſters had
ainly loſt *theirs*. For how elſe cou'd they
llow ſo contentedly, and take all *for good*
ich was ſet before 'em?"——

I to deal with a malicious Reader; he
perhaps pretend to infer from this Story of
my

Misc. 2. my travelling Friends, that I intended to r
it as an easy Matter for People to persuad
selves into what *Opinion* or *Belief* they pleas
it can never surely be thought, that Men
Judgment and *Understanding* shou'd set about
Task as that of perverting their own *Judgm*
giving a wrong Bias's to their REASON. Th
easily foresee that an Attempt of this kind,
it have the least Success, wou'd prove of sa
Consequence to them than any Perversion
Taste, Appetite, or ordinary *Senses*.

I MUST confess it, however, to be my
nation, that where *fit Circumstances* concu
many inviting Occasions offer from the side o
Interest, their *Humour*, or their *Passion*; 'tis nc
ordinary Case to see 'em enter into such a
this against their own Understandings, and
vour by all possible means to persuade both
selves and others of what they think *conveni*
useful to believe.

IF in many particular Cases, where Favo
Affection prevail, it be found so easy a thin
us, to impose upon our-selves; it cannot s
very hard to do it, where, we take for grant
highest Interest is concern'd. Now it is certa
small *Interest* or *Concern* with Men, to believ
is by Authority establish'd; since in the Case
belief there can be no Choice left but either
a Hypocrite, or be esteem'd *profane*. Even
Men are left to themselves, and allow'd th
dom of their Choice, they are still forward
in believing; and can officiously endeavour
suade themselves of the Truth of any flatteri
posture.

NOR is it un-usual to find Men successful
Endeavour: As, among other Instances, m
pear by the many *religious Faiths* or *Opinion*
ever prepostrous or contradictory, which,
ter Age, we know to have been rais'd on the
dation of Miracles and pretended Commissio

These have been as generally espous'd Ch. 3.
sionately cherish'd as the greatest Truths and
rtain Revelations. 'Tis hardly to be sup-
at such Combinations should be form'd, and
erected with such Success and Prevalency
e Understandings of Men, did not *they them-*
-operate, of their own accord, towards the
re, and shew, " That by *a good Will* and
Desire of believing, they had in reality
siderable hand in the Deceit."

certain that in a Country, where FAITH
a long time, gone *by Inheritance*, and *Opi-*
entail'd by *Law*, there is little room left
Vulgar to alter their Persuasion, or delibe-
the Choice of their religious Belief. When-
Government thinks fit to concern it-self
ens *Opinions*, and by its absolute Authority
any particular *Belief*, there is none perhaps
ridiculous or monstrous in which it needs
f having good Success. This we may see
y effected in certain Countrys, by a steddy
and sound Application of Punishment and
with the Assistance of *particular Courts*
to this end; *peculiar Methods* of Justice; *pe-*
Magistrates and *Officers*; proper *Inquests*, and
wholesom Severitys, not slightly administer'd,
y'd with (as certain Triflers propose) but
d properly inforc'd; as is absolutely requi-
his end of strict *Conformity*, and *Unity* in one
same Profession, and manner of Worship.

shou'd it happen to be *the* TRUTH it-self
was thus effectually propagated by the Means
e describ'd; the very Nature of such *Means*
wever, allow but little Honour to the *Pro-*
, and little Merit to the *Disciples* and *Be-*
'Tis certain that MAHOMETISM, PAGA-
JUDAISM, or any *other* BELIEF may stand,
as *the truest*, upon this Foundation. He
now an *Orthodox* CHRISTIAN, wou'd by vir-

tue

tue of such a Discipline have been infallibly as true a MUSSULMAN, or as errant a HERETICK; had his Birth happen'd in another place.

FOR this reason there can be no rational Belief but where *Comparison* is allow'd, *Examination* permitted, and a sincere *Toleration* establish'd. And in this case, I will presume to say, "That *Whatever* "BELIEF is once espous'd or countenanc'd by the "Magistrate, it will have a sufficient advantage; "without any help from Force or Menaces on one "hand, or extraordinary Favour and partial Treat-"ment on the other." If *the* BELIEF be in any measure consonant to *Truth* and *Reason*, it will find as much favour in the eyes of Mankind, as *Truth* and *Reason* need desire. Whatever Difficultys there may be in any particular *Speculations* or *Mysterys* belonging to it; the better sort of Men will endeavour to pass 'em over. They will *believe* (as our * Author says) *to the full stretch of their* REASON, and add spurs to their FAITH, in order to be the more *sociable*, and conform the better with what their *Interest*, in conjunction with their *Good-Humour*, inclines them to receive as credible, and observe as their *religious Duty* and *devotional Task*.

HERE it is that GOOD HUMOUR will naturally take place, and the *Hospitable Disposition* of our travelling Friends above-recited will easily transfer itself into *Religion*, and operate in the same manner with respect to the *establish'd Faith* (however miraculous or incomprehensible) under a tolerating, mild and gentle Government.

EVERY one knows, indeed, That by HERESY is understood a Stubbornness in *the Will*, not a Defect merely in *the Understanding*. On this account 'tis possible that an honest and *good-humour'd* Man should be a *Schismatick* or *Heretick*, and affect to separate from his national Worship on slight Reason, or without severe *Provocation*.

* Letter of Enthusiasm, VOL. I. pag. 24.

purſu'd by *petty* INQUISITORS; to be Ch. 3.
with *Puniſhment*, or *penal Laws*; to be
as dangerous and ſuſpected; to be rail'd
Places, with all the ſtudy'd Wit and Art
ıy; are indeed ſufficient Provocations to
, and may force People to *divide*, who at
ıever any ſuch Intention. But the Virtue
umour in RELIGION is ſuch, that it can
ncile Perſons to a Belief, in which they
r bred, or to which they had conceiv'd a
ejudice.

theſe Conſiderations we cannot but of
clude, "That there is nothing ſo ridicu-
reſpect of Policy, or ſo wrong and odious
ect of common Humanity, as a *moderate*
f-way PERSECUTION." It only frets the
aiſes the *Ill-Humour* of Mankind; excites
Spirits; moves Indignation in Beholders;
the very Seeds of Schiſm in Mens bo-
reſolute and *bold-fac'd* PERSECUTION
time or ſcope for theſe engendring Di-
or gathering Ill Humours. It does the
ınce; by *Extirpation*, *Baniſhment*, or *Maſ-*
like a bold Stroke in Surgery, diſpatches
ıort *Amputation*, what a bungling Hand
ike worſe and worſe, to the perpetual Suf-
ıd Miſery of the Patient.

re be on earth a proper way to render
ſacred Truth ſuſpected, 'tis by ſupporting
reats, and pretending to *terrify* People into
of it. This is a ſort of daring Mankind
e where they know themſelves ſuperiour,
reach. The weakeſt Mortal finds within
ıat tho he may be *out-witted* and *deluded*,
ver be *forc'd* in what relates to his *Opinion*
And there are few Men ſo ignorant of
ıture, and of what they hold in common
· Kind, as not to comprehend, "That
***reat Vehemence* is expreſs'd by any-one in**
"what

Misc. 2. "what relates solely to *another*, 'tis seldom with
"some private Interest of *his own*."

IN common Matters of Dispute, the angry
putant makes the best Cause to appear the wo
A *Clown* once took a fancy to hear the *Latin*
putes of Doctors at a University. He was a
what pleasure he cou'd take in viewing such C
bants, when he cou'd never know so much
which of the Partys had the better. "For
"matter, reply'd the *Clown*, I a'n't such a
"neither, but I can see who's the first that
"t'other into a Passion." Nature her-self dict
this Lesson to the Clown; "That he who had
"better of the Argument, wou'd be *easy* and
"*humour'd*: But he who was unable to support
"Cause by Reason, wou'd naturally lose his T
"per, and grow *violent*."

WERE two Travellers agreed to tell their S
separate in publick: the one being a Man of
cerity, but *positive* and *dogmatical*; the other less
cere, but *easy* and *good-humour'd*: tho it happe
that the Accounts of this latter Gentleman wer
the more miraculous sort; they wou'd yet soo
gain Belief, and be more favourably receiv'd
Mankind, than the strongly asserted Relations
vehement Narratives of the other *fierce* Defende
the Truth.

THAT GOOD HUMOUR is a chief C
of Compliance, or Acquiescence in matters of *F*
may be prov'd from the very *Spirit* of those, wh
we commonly call CRITICKS. 'Tis a known
vention against the Gentlemen of this Charac
"That they are generally *ill-humour'd*, and *sp*
"*tick*." The World will needs have it, That
Spleen disturbs 'em. And I must confess I th
the World in general to be so far right in this C
ceit, That tho all *Critick*s perhaps are not neces
splenetick; all *splenetick People* (whether natu
such, or made so, by ill Usage) have a necessary
pensity to Criticism and *Satir*. When Men are

illary Invectives, and bitter Declamations, a contentious quarrelſom Aſpect of Reli-ey naturally turn *Criticks*, and begin to very thing. The Spirit of *Satir* riſes with *ſood:* and the chief Paſſion of Men thus and thrown out of Good Humour, is to t, cenſure, unravel, confound, and leave without exception and controverſy.

E are the *Scepticks* or *Scrupuliſts*, againſt ere is ſuch a Clamour rais'd. 'Tis evi-the mean while, that the very *Clamour* it-'d with the uſual Menaces and Shew of that which chiefly raiſes this *ſceptical* Spi-helps to multiply the number of theſe in-and *ill-humour'd* CRITICKS. Mere *Threats*, power of Execution, are only exaſperat-provocative. They * who are Maſters of l as well as *ſpiritual* Weapon, may apply heir pleaſure, and in what proportion they ceſſary. But where the Magiſtrate reſolves to reſerve his *Faſces* for his own proper , and keep the Edg-Tools and deadly In-s out of other Hands, 'tis in vain for ſpi-tenders to take ſuch magiſterial Airs. It only become them to brandiſh ſuch Arms, y have ſtrength enough to make the Ma-ſign his Office, and become *Provoſt* or in their ſervice.———

D any one who happens to read theſe ſerve in himſelf a riſing Animoſity againſt

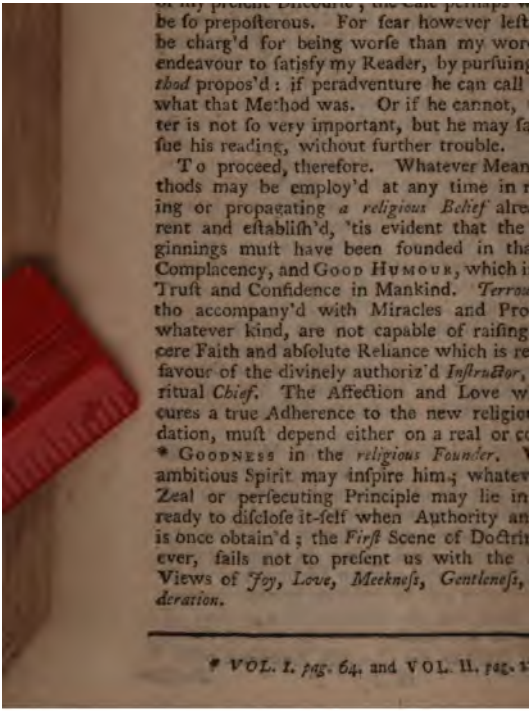
* *Supra*, pag. 67.

the

Misc. 2. the Author, for assert
of a *religious Liberty*,
wish'd that he wou'
Cause of his Disturba
he deign to look nar
undoubtedly find that
the *Truth*, which mov
had he happen'd to be
Conformist, nor had an
taining the Precedency
ship, he wou'd have
this our Doctrine of
putable, that whateve
tho it may have perfec
soon as it begins to
it recurs instantly to
TION, and maintains
Sociableness, and Goo
Mystery therefore of
dignation of my devo
this; "That being
"*Party* already in p
"temporal Advantag
"lief; he fails not,
"look with jealousy
"nion, and is sure to
"thinks proper to pr
that if in Matters o
amiss, 'tis at his o
Vice certainly does as
man easily find, if he
that he has no such
rity of Mens *Morals*,
sentment of their *Vi*
no-way incommode
will be easy for him
"he feels on this occa
"*but private* INTER
"TION."

Ox which made the Feaſt. The Figure of
nal was preſerv'd intire, and the Diſſection
. form by the appointed *Carver*, a Man of
s well as profound Craft and notable Dex-
who was ſeen erect, with goodly Mein and
diſplaying Heads and Members, *dividing* ac-
to Art, and *diſtributing* his Subject-matter
per *Parts*, ſutable to the Stomachs of thoſe
. In latter days 'tis become the Faſhion to
i leſs Ceremony and Method. Every-one
› *carve* for himſelf. The learned Manner
ion is out of requeſt; and a certain Me-
Cookery has been introduc'd; by which
omical Science of the Table is intirely ſet
Ragouts and *Fricaſſees* are the reigning Diſhes,
i every thing is ſo diſmember'd and thrown
ll Order and Form, that no Part of the
n properly be *divided*, or diſtinguiſh'd from

ION is indeed a powerful Miſtreſs, and
ngle Authority has ſo far degraded the carv-
ood and Uſe of *Solid*, even in Diſcourſe as



be ſo prepoſterous. For fear however left
he charg'd for being worſe than my wor
endeavour to ſatisfy my Reader, by purſuin
thod propos'd: if peradventure he can call
what that Method was. Or if he cannot,
ter is not ſo very important, but he may ſa
ſue his reading, without further trouble.

To proceed, therefore. Whatever Mean
thods may be employ'd at any time in
ing or propagating *a religious Belief* alre
rent and eſtabliſh'd, 'tis evident that the
ginnings muſt have been founded in the
Complacency, and GOOD HUMOUR, which i
Truſt and Confidence in Mankind. *Terro*
tho accompany'd with Miracles and Pro
whatever kind, are not capable of raiſing
cere Faith and abſolute Reliance which is re
favour of the divinely authoriz'd *Inſtructor*,
ritual *Chief*. The Affection and Love w
cures a true Adherence to the new religio
dation, muſt depend either on a real or c
* GOODNESS in the *religious Founder*.
ambitious Spirit may inſpire him; whatev
Zeal or perſecuting Principle may lie in
ready to diſcloſe it-ſelf when Authority an
is once obtain'd; the *Firſt* Scene of Doctri
ever, fails not to preſent us with the
Views of *Joy, Love, Meekneſs, Gentleneſs,*
deration.

* VOL. I. *pag.* 64. and VOL. II. *pag.* 1

ght to underſtand *Submiſſion* and *Service* in a
ery little expected. *Charity* and *Brotherly*
e very engaging Sounds: But who would
hat out of abundant Charity and Brotherly
ould come *Steel*, *Fire*, *Gibbets*, *Rods*, and
ſound and hearty Application of theſe Re-
s ſhou'd at once advance the worldly Great-
religious Paſtors, and the particular Intereſt
te Souls, for which they are ſo charitably
d?

as been obſerv'd by our * Author, "That
:ws were naturally a very cloudy People."
ey had certainly in Religion, as in every
e, the leaſt *Good-Humour* of any People in
ld, is very apparent. Had it been other-
ir holy Legiſlator and Deliverer, who was
† *the Meekeſt Man on Earth*, and who for
ars together had by the moſt popular and
s endeavour'd to gain their Love and Af-
wou'd in all probability have treated them
ls with more Sweetneſs, and been able with

tic. 2. their great Founder, not only Musi
and Dance, were of holy Appointment, and
vine Right. The first Monarch of this Nation, th
of a *melancholy Complexion*, join'd Musick with hi
spiritual Exercises, and even us'd it as a Remed
under that *dark* Enthusiasm or * *evil Spirit*
which how far it might resemble that of *Prophecy*,
experienc'd by him † even after his Apostacy, our
‡ Author pretends not to determine. 'Tis certain
that the Successor of this Prince was a hearty Espouser
of the *merry* Devotion, and by his example has shewn
it to have been fundamental in the religious Consti-
tution of his People. ‖ The famous *Entry* or *bigh*
Dance perform'd by him, after so conspicuous
manner, in the Procession of the sacred *Coffer*, shew
that he was not asham'd of expressing any Extra
of *Joy* or ‡‡ playsom *Humour*, which was practis'd
the ‖‖ meanest of the Priests or People on such
occasion.

Besides the many Songs and Hymns dispe
in Holy Writ, the Book of *Psalms* it-self, *Job*,

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* 1 Sam. Ch. xviii. ver. 10. And Ch. xix. ver. 9.
† Ibid. ver. 23, 24.
‡ Letter of Enthusiasm, VOL. I. pag. 31.
‡‡ Ibid. v
‖ 2 Sam. Ch. vi. ver. 5, 14, & 16.
‖‖ Tho this *Dance* was not perform'd quite naked, the
it seems, were so slightly cloth'd, that in respect of
they might as well have been nothing: their Naked
by means of their high Caperings, Leaps,
to proper to this Dance,
what relation thi

nd other intire Volumes of the Ch. 3.
which are plainly *Poetry*, and full
ges, and jocular Wit, may ſuffi-
readily the inſpir'd Aut ors had
UR and DIVERSION, as a proper
Religion, and ſtrengthen *the eſta-*

Affairs of the *Jewiſh* Nation grew
ry thing ſeem'd tending to a total
ivity, the Stile of their holy Wri-
might well vary from that of earlier
and Vigour of their Common-
the firſt Splendour of their Mo-
Princes themſelves propheſy'd,
were of the number of the Sacred
till we may be aſſur'd of; 'That
or *ill-humour'd* any of the Pro-
at any time; 'twas not that kind
God was wont to encourage in
he Caſe of the Prophet JONAH;
ſo naturally deſcrib'd in Holy

this Prophet was, unlike a Man,
er ſome refractory boyiſh *Pupil*;
hat GOD, as a kind *Tutor*, was
him, bear with his Anger, and in
expoſe his childiſh Frowardneſs,
nſelf.
aid his gracious Lord) *and go to*
" No ſuch matter," ſays our
; but away over-Sea for TAR-
plays the Truant, like an arch
to hide out of the way. But his
, and a long Reach. He over-
where a Storm was ready pre-
iſe, and a Fiſh's Belly for his
negade found himſelf in harder

---

onah, Ch. i, &c.

Durante

" wou'd come to? *Was not this my Saying*
" *I was* ſafe *and* quiet *at home?*——W
" ſhou'd I have run away for?——As if
" not how little dependence there was on
" ſolution of thoſe, who are always ſo r
" forgive, and *repent* of what they have dete
" ——No!——Strike me *dead!*——
" *my Life*, this moment. *'Tis better for me.*
" If ever I prophefy again" * * * * * *
" || AND *Do'ſt Thou well then to be thu*
" JONAH! Conſider with thy-ſelf.—Co
" Since thou wilt needs retire out of the
" ſee at a diſtance *what will come of it*; her
" a better Fence than thy own *Booth* aga
" hot Sun which incommodes Thee. Take
" *Plant* as a *ſhady Covering for thy Head.* C
" ſelf, and be *deliver'd from thy Grief.*"

WHEN *The Almighty* had ſhown this Ind
to *the Prophet*, he grew better-humour'd, an
a tolerable Night. But the ** next morn
Worm came, and an *Eaſt*-Wind: the Ar
nip'd: the Sun ſhone vehemently, and t
phet's Head was heated, as before. Prefe
ill Mood returns, and the Prophet is at
paſs. " *Better die, than live* at this ra
" *Death, Death* alone can ſatisfy me. Let
" no longer of Living.——No!——
" vain to talk of it."——

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* *Jonah, Ch. ii. ver. 8.* † Ch. iii. ver.
‡ *Ch. iv. ver. 1, 2, 3.* || Ver. 4, 5, 6. *

AGAIN * GOD expostulates; but is taken up short, and answer'd churlishly, by the testy Prophet. "Angry he *is*; angry he *ought to be*, "and angry he *will* be, *to his Death*." But the ALMIGHTY, with the utmost pity towards him, in this *melancholy* and *froward Temper*, lays open the Folly of it, and exhorts to *Mildness*, and GOOD HUMOUR, in the most tender manner, and under the most *familiar* and *pleasant Images*; whilst he shews † *expressly* more Regard and Tenderness to the very CATTEL and *Brute-Beasts*, than the Prophet to his own HUMAN KIND, and to those very *Disciples* whom by his Preaching he had converted. Ch. 3

IN the antienter Parts of Sacred Story, where the Beginning of things, and Origin of human Race are represented to us, there are sufficient Instances of this *Familiarity of Stile*, this popular pleasant Intercourse, and Manner of Dialogue between ‡ GOD and *Man*: I might add even between ‖ *Man* and *Beast*; and what is still more extraordinary, between GOD and ** SATAN.

WHATSOEVER of this kind may be *allegorically* understood, or in the way of PARABLE or FABLE; this I am sure of, That the *Accounts*, *Descriptions*, *Narrations*, *Expressions*, and *Phrases* are in themselves many times exceedingly *pleasant*, *entertaining*, and *facetious*. But fearing lest I might be mis-interpreted, shou'd I offer to set these Passages in their proper Light (which however has been perform'd by undoubted good Christians, and most Learned and †† Eminent Divines of our own Church) I forbear to go any further into the Examination or Criticism of this sort.

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* Ver. 9. † See the last Verse of this Prophet.
‡ Gen. Chap. iii. ver. 9, &c.
‖ Numb. Ch. xxii. ver. 28, &c.
** (1.) Job, Ch. i. & ii.
(2.) 2 Chron. Ch. xviii. ver. 18, 19, &c.
†† See BURNET, *Archæol.* cap. 7. p. 280, &c.

Misc. 1. As for our Saviour's Stile, 'tis not more *w*
ment and *majestick* in his graveſt Animadverſions
declamatory Diſcourſes; than it is *ſharp*, *humor*
and *witty* in his Repartees, Reflections, fabul
Narrations, or Parables, Similes, Compariſons,
other Methods of *milder* Cenſure and Reproof.
Exhortations to his Diſciples; his particular
ſignation of their Manners; the pleaſant Ima
under which he often couches his Morals and p
dential Rules; even his Miracles themſelves (e
cially the * firſt he ever wrought) carry with th
a certain *Feſtivity*, *Alacrity*, and GOOD HUMOUR
remarkable, that I ſhou'd look upon it as imp
ſible not to be mov'd in a pleaſant manner at t
Recital.

NOW, if what I have here aſſerted in behal
PLEASANTRY and HUMOUR, be found juſt
real in reſpect of the *Jewiſh* and *Chriſtian* Religio
I doubt not, it will be yielded to me, in reſ
of the antient *Heathen* Eſtabliſhments; that
higheſt Care was taken by their original Found
and following Reformers, *to exhilarate* Religion,
correct that *Melancholy* and *Gloominess* to which
ſubject; according to thoſe different Modificat
of † ENTHUSIASM above ſpecify'd.

OUR Author, as I take it, has ‡ elſewhere ſh
that theſe *Founders* were real *Muſicians*, and
provers of *Poetry*, *Muſick*, and *the entertaining A*
which they in a manner *incorporated* with Relig
Not without good reaſon; as I am apt to imag
For to me it plainly appears, That in the early t
of all Religions, when Nations were yet barba
and ſavage, there was ever an Aptneſs or Tend
towards the dark part of Superſtition, which an
many other Horrours produc'd that of *human S*
fice. Something of this nature might poſſibly be

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* *St. JOHN*, chap. ii. ver. 11.
† *Above*, Chap. i, ii. ‡ VOL. I. pag. 160.

from Holy Writ. And in other Hi- Ch. 3
we are inform'd of it more at large.

EVERY one knows how great a Part of the
Heathen worship consisted in *Play, Poetry* and
Dance. And tho some of the more melancholy and
superstitious Votarys might approach the Shrines of
their DIVINITYS with mean *Grimaces, Crouchings*,
and other *frowning* Actions, betraying the low
Thoughts they had of the Divine Nature; yet 'tis
well known, that in those times the *illiberal* † *sycophantick* manner of Devotion was by the wiser sort
esteem'd and oft suspected, ‡ as knavish and in-
fanct.

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* Gen. chap. xxii. ver. 1, 2, &c. and Judg. chap. xi. ver. 30, 31, &c.

These Places relating to ABRAHAM and JEPHTHAH, are cited only with respect to the Notion which these Primitive Gentlemen may be said to have entertain'd concerning this horrid Necessity, so common among the Inhabitants of *the Palestine* and other neighbouring Nations. It appears that even the elder of these *Hebrew* Princes was under no extreme Surprize on this trying Revelation. Nor did he think of expostulating, in the least, on this occasion; when at another time he cou'd be so importunate for the Pardon of an inhospitable, murderous, impious and incestuous City; *Gen.* xviii. 23, &c. See *Marsham*'s Canones, *pag.* 76, 77. *Ex ipsis fatius est colligere hanc* Abrahami *Tentationem non fuisse κατεπηγημένην αρπαξιν, actionem innovatam; non recens excogitatam, sed ad priscinos Canaanæorum mores adornatam.* See the learned CAPEL's Dissertation upon JEPHTHAH; "*Ex hujus voti Lege* (Lev. xxvii. ver. 28, 29.) "JEPHTE *Filiam omnino videtur immolasse, hoc est, morte affe-* "*cisse, &* executus est in eâ votum quod ipse voverat, *Jud.* "xi. 39."

† See VOL. I. *pag.* 24.

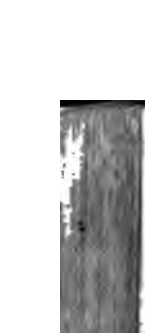
‡ ——— *Non tu prece poscis* emaci, &c.
Mens cuivis *promptum est, murmurque* humilesque *susurros*
Tollere de Templis. ———
De JOVE *quid sentis? Ejus, ut præponere cures*
Hunc cuinam? ———
——— *Quâ tu* mercede *Deorum*
Emeris auriculas? ———
O curvæ in terris animæ, & cœlestium inanes!
Quid juvat hoc, Templis nostros *immittere* mores,
Et bona Diis ex hâc scelerata *ducere* pulpâ? Pers. Sat. 2.

Non est meum, si mugiat Africis
Malus procellis, ad miseras preces
Decurrere. ——— Hor. lib. 3. Od. 29.

See VOL. I. *pag.* 90. And above, *pag.* 56, in the Notes.

How

Misc. 2. How different an Air and A[illegible]pec
virtuous were presum'd to carry wit
Temple, let PLUTARCH singly, in
others, witness, in his excellent Tr



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* "Ω βέλτιστ' ἐξευρόντες Ἕλληνες κ[illegible]
νία, πληλύσεις, καὶ κόρκορύσεις, σαλε[illegible]
δὴ περίσωπον αἰσχρὰς, προσκυνήσεις, ἀ[illegible]
κυνήσεις, &c. "O wretched GREEKS! (t
" his then declining Countrymen) *who in a*
" *run so easily into the Reliſh of barbarous Nat*
" *Religion that frightful Mein of ſordid and un*
" *favour'd Humiliation and Contrition, abject*
" *nances, Conſternations, Proſtrations, Diſfigur*
" *Act of Worſhip, Diſtortions, conſtrain'd and*
" *the Body, wry Faces, beggarly Tones, M*
" *Cringings, and the reſt of this kind.* —— *A*
" Grecians! —— *For to us (we know)* 'tis *pre*
" *by our peculiar Laws concerning Muſick, and i*
" *that we ſhould perform in the handſomeſt ma*
" juſt *and* manly Countenance, *avoiding thoſe*
" *tortions of which ſome Singers contract a Ha*
" *not in the more immediate Worſhip of the DE*
" liberal Art *and* manly Appearance! [illegible] on
" *we are nicely obſervant of other Parts o*
" *Temple, ſhall we neglect this greater Decor*
" *and Manners; and with vile Geſture, ruin*
" *Behaviour, betray the natural Dignity of*
" *true Religion and Nature herſelf deſire*
" *Perfections, and purſue Affectations of being g*
" *like!*"

What PLUTARCH mentions here of t
er *liberal Air*, the σεμνὰ διάκειον, of the M
is agreeably illuſtrated in his ALCIBIADE
rates Youth, who, as appears by this Hiſtorian,
to the ATHENIANS of the higher Rank
the uſe of *Maſks*; which had before been hig
them. The Reaſon given, was "*the illibe*
" tended ſuch Deformities, and *the unmanly D*
" Looks and Countenance which this Diſci
As for the real Figure or Plight of the *body* i
thus deſcribes it: "Gladly would the *fine a*
" *wiſhes, [illegible] Beſides, but ſubdues*
" *can be no true Muſician [illegible] belonging to it.*
" *[illegible] are but private Meanings. Sighs and*

... another against the *Epicurean* A- Ch.
where it will plainly enough appear * what
GOOD HUMOUR had in that which the
Antients esteem'd as *Piety*, and *true Religion*.
BUT

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able in the whole Disorder of the outward Frame: and, main, it evinces plainly by Practice, that the Notion of HAGORAS *was but vain, who dar'd assert,* That *re* then in the best State, and carry'd our most be- *Looks* with us, when we approach'd the Gods. *For above all other Sentients, are the Superstitious found in the most miserable State of Mind, and with the meanest Pre- and Behaviour; approaching the Sacred Shrines of the Di- wers in the same manner as they wou'd the Dens of Bears s, the Caves of Basilisks or Dragons, or other hideous Recesses Beasts or raging Monsters. To me therefore it appears won- that we shou'd arraign Atheism as impious; whilst Superfli- apes the Charge. Shall be who holds there are no Divine , be esteem'd impious; and shall not he be esteem'd far more who holds the Divine Beings such in their Nature as the Su- is believe and represent? For my own part, I had rather ay of me, &c.*" See VOL. I. *pag.* 28. in the Notes an be more remarkable than what our Author says ittle below. "*The* Atheist *believes there is no Deity*; glonist (*or Superstitious Believer*) *wishes there were none. lieves, 'tis against his Will: mistrust he dare not, nor Thought in question. But could he with Security, at ou of that oppressive Fear, with which the Rod of* TAN- S *impends, and projects over him, he would with equal ly annihilate the one, and overwhelm the Atheist's State n as his Fabrick Deliverance. Atheists are true of na- but the superstitious are ever willing Atheists, tho im- heir Ills, &c, and unable to believe of the Divine Be- ghtly would.* Νυνὶ ὃ τῷ μὲν Ἀθέῳ δεισι- ς οὐδὲν μέτεστιν· ὁ δὲ δεισιδαίμων τῷ σφοδρο- εῖν ἂν, ἀδυνατέστερός ἐστιν ἢ τὸ δοξάζειν σῶ ζεσθαι." See VOL. I. *pag.* 24, 25, 28.

peaking of *Religion*, as it stood in the Heathen in his own time; he confesses, "That ... from there was no ...

Misc. 2. BUT NOW, methinks, I have been sufficie
grave and *serious*, in defence of what is directly c
trary to Seriousness and Gravity. I have very
lamnly pleaded for *Gaiety* and GOOD HUMOUR
have declaim'd against *Pedantry* in learned Langu
and oppos'd *Formality* in Form. I now find
self somewhat impatient to get loose from the C
straint of *Method*: And I pretend lawfully to e
cise the Privilege which I have asserted, of ramb
from Subject to Subject, from Stile to Stile, in
MISCELLANEOUS manner, according to my pre
Profession and Character.

I MAY, in the mean while, be censur'd pr
bly for passing over my *Third* Head. But the
thodical Reader, if he be scrupulous about it,
content himself with looking back: And if poss
he can pick it out of my *Second*, he will forgive
Anticipation, in a Writing which is govern'd les
Form than Humour. I had indeed resolv'd with
self to make a large Collection of Passages from
most eminent and learned Divines, in order to h
set forth this *Latter* Head of my Chapter; and
better Authority than my own to have evin
"That we had in the main *a good-humour'd*
"*gion*." But after considering a little while, I c
to this short Issue with my-self: "That it was
"ter not to cite *at all*, than to cite *partial*
Now if I cited *fairly* what was said as well on
melancholy as the chearful side of our Religion,
Matter, I found, wou'd be pretty doubtfully
lanc'd: And the Result at last wou'd be this; "T

"Mysterys which belong to it. Our Disposition and Tempe
"not, on this occasion, as if we were in the Presenc
"worldly Potentates, dread Sovereigns, and Despotick Pri
"Nor are we here found meanly humbling our-selves, cro
"ing in Fear and Awe, and full of Anxiety and Confusion
"wou'd be natural to us in such a Case. But where *res*
"*nity* is esteem'd the *nearest*, and most *immediately present*,
"*Horrors* and Amazements are the furthest banish'd; there
"*Heart*, we *find*, gives freest way to Pleasure, to Entertainm
"*to Play*, *Mirth*, Humour, and Diversion; and this even
"*Excess*."

"gene

rally speaking, as oft as a Divine was in good Ch. 3.
our, we shou'd find RELIGION *the sweetest* ~~
best-humour'd thing in Nature: But at other
(and *that*, pretty often) we shou'd find a
different Face of Matters."
s are we alternately exalted and humbled,
and dejected, according as our spiritual * Di-
s himself influenc'd: And this, peradventure,
Edification and Advantage; "That by these
rarietys and Changes we may be render'd
supple and compliant." If we are very
d *down*; we are *taken up*. If we are *up*, and
e are *taken down*. ——This is *Discipline*,
Authority and *Command*. ——Did Religion
nstantly *one and the same* Face, and were it
represented to us *alike* in every respect; we
erhaps be over-bold, and make Acquaintance
in too familiar a manner: We might think
es fully knowing in it, and assur'd of its
aracter and *Genius*. From whence perhaps
t become more refractory towards the Ghostly
s of it, and be apt to submit our-selves the
hose who, by Appointment and Authority,
t it to us, in such Lights, as they esteem
oper and convenient.
ALL therefore not only conclude *abruptly*,
Sceptically on this my *last* Head: referring
der to what has been said already, on my
g Heads, for the bare probability "of our
g, in the main, a *witty* and *good-humour'd*
IGION."
s, however, I may presume to assert; That
undoubtedly some *Countenances* or *Aspects* of
igion, which are *humorous* and *pleasant* in
es; and that the sadder Representations of
any times so over-sad and *dismal*, that they
excite a very contrary Passion to what is
by the Representers.

* *Supra*, PAG. 10.

MISCELLANY III.

CHAP. I.

Further Remarks on the Author of the Treatiſes.— *His Order and Deſign.* — *His Remarks on the* Si CESSION *of* Wit, *and* Progreſs of Letters, Philoſophy.— *Of Words, Relations, Affections.* *Country-Men and Country.* — *Old*-ENGLAND. *Patriots of the Soil.* — Virtuoſi, *and* Philoſoph — *A* TASTE.

HAVING already aſſerted my Privilege, a MISCELLANEOUS or ESSAY-*Writer* the modern Eſtabliſhment; to write on ev Subject, and in every Method, as I fancy; to Order, or lay it aſide, as I think fit; and to a of *Order* and *Method* in other Works, tho' free haps and unconfin'd as to my own: I ſhall ſume, in this place, to conſider the preſent Me and Order of my Author's Treatiſes, as in this ju Edition they are rang'd.

NOTWITHSTANDING the high Airs of Sc TICISM which our Author aſſumes in his Piece; I cannot, after all, but imagine that there he proves himſelf, at the bottom, *a real* D MATIST, and ſhews plainly that he has his

ng of his own ſtill in reſerve, and holds a Ch
lan or *Syſtem* peculiar to himſelf, or ſuch, at
which he has at preſent but few Compa-
Followers.

his account I look upon his Management
been much after the rate of ſome *ambitious*
RECT; who being call'd perhaps to prop a
ddreſs a leaning Wall, or add to ſome par-
partment, is not contented with this ſmall
n of his Maſterſhip; but pretending to de-
te the Un ſerviceableneſs and Inconvenience
d Fabrick, forms the Deſign of a *new* Build-
id longs to ſhew his Skill in the principal
Architecture and Mechanicks.

certain that in matters of Learning and
y, the Practice of *pulling down* is far plea-
nd affords more Entertainment, than that
ng and *ſetting up*. Many have ſucceeded, to
e, in the firſt, who have miſerably fallen in
r of theſe Attempts. We may find a thou-
ineers who can *lay*, *undermine*, and *blow up*,
nirable Dexterity, for one finiſh-one who
a Fort, or lay the Platform of a Citadel.
Compaſſion in *real* War may make the
ractice of ſo delightful, 'tis certain that in
warring Works, the ſpringing of Mines,
g up of Towers, Baſtions, and Ram-
PARTS *every*, with *Skyrockets*, *Hyperboles*, *Opa-*
Balls, &c into the Air, is a Spectacle of
e moſt naturally rejoicing.

ther, we ſuppoſe, might have done well
hi... We have fairly conducted him thro
Grammar, and have brought him,
Entire Subject, Page. H. has hitherto
his Method and
with ſcholarly
ſtrew, and very
Rules of

Misc. 3. going further, or attempting to erect any Sch
Model which may discover his Pretence to
Architect-Capacity. Even in this his *Third* I
carrys with him the same *sceptical* Mein: an
he offers by way of *Project* or *Hypothesis*,
faint, hardly spoken aloud; but mutter'd to
in a kind of dubious Whisper, or feign'd Soli
What he discovers of *Form* and *Method*, is in
accompany'd with the random *Miscellaneous*
it may pass for Raillery, rather than good
'Tis in his following * Treatise that he c
himself openly, as a plain *Dogmatist*, a *Forma*
Man of Method; with his Hypothesis tack'd
and his Opinions so close-sticking, as wou
one to call to mind the Figure of some pre
strait-lac'd Professor in a University.

WHAT may be justly pleaded in his beha
we come in company with him, to *inquire* i
solemn and profound Subjects, seems very d
Mean while, as his Affairs stand hitherto in
Treatise of *Advice*, I shall be contented to yc
him, and proceed, in my *miscellaneous* Mar
give my ADVICE also to Men of Note;
they are *Authors* or *Politicians*, *Virtuosi* or *F*
tlemen; comprehending *Him*, the said Aut
one of the number of the Advis'd, and *My*
(if occasion be) after his own example of
monition and *private Address*.

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cerning the *previous Knowledg*. ——— So again, T
VOL. I. *pag.* 55. and 78. ——— And again, Tr
VOL. I. *pag.* 199, 201. where the INQUIRY is
and the System and Genealogy of the *Affections* previo
ed; with an Apology (*pag.* 210.) for the *examining Pr*
seeming Pedantry of the Method. ——— And after
Apology for Treatise IV. in Treatise V. VOL. II.
172. *Concerning* this Series and Dependency of
Treatises, *see more* particularly below, pag. 130, 131,

* *Viz. Treatise V.* The INQUIRY concern
VOL. II.

FIRST as to our Author's Differtation Ch. I.
third Treatiſe, where his Reflections upon
general, and *the Riſe and Progreſs of Arts*,
Inlet or Introduction to his *Philoſophy*; we
ve, That it is not without ſome Appear-
eaſon that he has advanc'd this Method.
e acknowledg'd, that tho, in the earlieſt
re may have been *divine* Men of a tran-
lenius, who have given Laws both in Re-
Government, to the great Advantage and
ent of Mankind; yet PHILOSOPHY it-
Science and known *Profeſſion* worthy of
, cannot with any probability be ſuppos'd
ſen (as our Author ſhews) till other *Arts*
rais'd, and, in a certain proportion, ad-
ore it. As this was of the greateſt Dig-
Weight, ſo it came *laſt* into Form. It was
ng it-ſelf from the affected Dreſs of *So-*
Enthuſiaſtick Air of *Poets*; and appear'd
genuine, ſimple, and juſt Beauty.
leader perhaps may juſtly excuſe our Au-
aving † in this place ſo over-loaded his
th thoſe weighty Authoritys and antient
when he knows that there are many grave
in Humanity and Letters among the Mo-
are puzzled in this Search, and write
gnantly to one another, and to the plain
l Evidence of the Caſe. The real *Lineage*
ESSION *of Wit*, is indeed plainly founded
: as our Author has endeavour'd to make
th from *Hiſtory* and *Fact*. The GREEK
it is *Original* to us, in reſpect to theſe
s and *Sciences*, ſo it was in reality *original*
For whether the EGYPTIANS, PHENI-
HRACIANS, or BARBARIANS of any kind,
hit fortunately on *this* or *that* particular
, either in Agriculture, Building, Naviga-

† *pag. 159, 160, 161, &c.*
L. I. pag. 163, &c.

tion,

Misc. 3. tion, or Letters; which-ever may have intr
this Rite of Worſhip, *this* Title of a Deity,
that Inſtrument of Muſick, *this* or *that* F
Game, or Dance (for on this matter there a
Debates among the Learned) 'tis evident, be
doubt, that the *Arts* and *Sciences* were for
GREECE it-ſelf. 'Twas there that *Muſick*,
and the reſt came to receive ſome kind of
and be diſtinguiſh'd into their ſeveral Orde
Degrees. Whatever flouriſh'd, or was rais'd
degree of Correctneſs, or real Perfection in th
was by means of GREECE alone, and in the
of that ſole polite, moſt civiliz'd, and accom
Nation.

NOR can this appear ſtrange, when we c
the fortunate Conſtitution of that People. F
compos'd of different Nations, diſtinct in La
Governments, divided by Seas and Continen
pers'd in diſtant Iſlands; yet being originally
ſame Extract, united by one ſingle Languag
animated by that ſocial, publick and *free*
which notwithſtanding the Animoſity of thei
ral warring States, induc'd them to erect ſuch
Congreſſes and Powers as thoſe which conf
the AMPHICTONIAN *Councils*, the OLYM
ISTHMIAN, and other *Games*; they cou'd n
naturally poliſh and refine each other. 'Tw
they brought their beautiful and comprehenſiv
guage to a juſt *Standard*, leaving only ſuch
in the Dialects as render'd their Poetry, in p
lar, ſo much the more agreeable. The *Stand*
in the ſame proportion carry'd into other *Arts*
Secretion was made. The ſeveral *Species* found
apart. The Performers and Maſters in ever
honour'd, and admir'd. And, laſt of all, eve
TICKS themſelves acknowledg'd and recei
Maſters over all the reſt. From *Muſick*,

eful and exquiſite, was rewarded with the Ch. 1.
lonours, and carry'd on with the utmoſt
and Emulation. Thus GREECE, tho ſhe
Arts to other Nations, had properly for her
re no *Import* of the kind. The utmoſt
u'd be nam'd, wou'd amount to no more
Materials, of a rude and barbarous form.
the Nation was evidently *Original* in Art;
them every noble Study and Science was
great Maſter, ſo often cited by our Author,
rtain kinds of Poetry) * *ſelf-form'd*, wrought
lature, and drawn from the neceſſary Ope-
nd Courſe of things, working, as it were,
own accord, and proper inclination. Now
to this *natural* Growth of Arts, peculiar
ECE, it wou'd neceſſarily happen; That at
ning, when the Force of Language came
ſt prov'd; when the admiring World made
t *Judgment*, and eſſay'd their *Taſte* in the
s of this ſort; the *Lofty*, the *Sublime*, the
g and *Amazing* wou'd be the moſt in faſhion,
er'd. *Metaphorical* Speech, Multiplicity of
and *high*-ſounding Words wou'd naturally
Tho in the Commonwealth it-ſelf, and in
irs of Government, Men were us'd origi-
plain and direct Speech; yet when Speak-
me *an Art*, and was taught by Sophiſts and
etended Maſters, the *High-Poetick* and the
ve Way began to prevail, even at the Bar,
the Publick Aſſemblys: Inſomuch that the
Maſter, in the † above-cited part of his

τοχνὸ ιασικὴ. VOL. I. *pag.* 165. 'Tis in this
ie *natural* Production, and *Self*-Formation of the Arts,
ve State of antient GREECE, that the ſame great
es this Word a little before, in the ſame Chapter of
ks (*viz.* the 4th) ſpeaking in general of the Poets.
κρὸν ἀποδεχόμεθα, ἐγένησαν τὴν φύσιν, ἐκ τῆς
ασμάτων. And preſently after, Λέξεως δ' γενο-
τὸ ἡ Φύσις τὸ οἰκεῖον μέτρον ἔυρε.
L. p. 166. in the Notes.

Rhetoricks,

Misc. 3. *Rhetoricks*, where he extols the Tragick Poet EURIPIDES, upbraids the Rhetoricians of his own Age, who retain'd that very bombastick Stile, which even *Poets*, and those too of the Tragick kind, had already thrown off, or at least considerably mitigated. But the *Taste* of GREECE was now polishing. A better Judgment was soon form'd, when a DEMOSTHENES was heard, and had found success. The People themselves (as our Author has shewn) came now to reform their COMEDY and familiar Manner, after TRAGEDY, and the higher Stile, had been brought to its perfection under the last hand of an EURIPIDES. And now in all the principal Works of *Ingenuity* and *Art*, SIMPLICITY and NATURE began chiefly to be sought: And this was the TASTE which lasted so many Ages, till the Ruin of all things, under a Universal Monarchy.

IF the Reader shou'd peradventure be led by his Curiosity to seek some kind of Comparison between this antient *Growth* of TASTE, and that which we have experienc'd in modern days, and within our own Nation; he may look back to the *Speeches* of our Ancestors in Parliament. He will find 'em, generally speaking, to have been very short and plain, but coarse, and what we properly call *home-spun*; till *Learning* came in vogue, and *Science* was known amongst us. When our Princes and Senators became Scholars, they spoke *scholastically*. And the *pedantick Stile* was prevalent, from the first Dawn of Letters, about the Age of the Reformation, till long afterwards. Witness the best written Discourses, the admir'd Speeches, Orations, or Sermons, thro several Reigns, down to these latter which we compute within the present Age. 'Twill undoubtedly be found, That till very late days, the Fashion of speaking, and the Turn of Wit, was after the *figurative* and *florid* Manner. Nothing was so acceptable as the high-sounding Phrase, the far-*fetch'd Comparison*, the capricious Point, and Play

of

s; and nothing so despicable as what was Ch. I.
of the plain or natural kind. So that it
ner be confess'd, that in respect of the pre-
ge, we are fall'n very low in TASTE; or
we are in reality improv'd, the *natural* and
anner which *conceals* and *covers* ART, is the
ily *artful*, and of the genteelest, truest and
y'd Taste: as has * above been treated
large.

l, THEREFORE, as to our Author's
OPHY it-self, as it lies conceal'd in † *this*
, but more profess'd and formal in his ‡ *next*;
I proceed gradually according to his own
: since it becomes not one who has under-
e part of his airy Assistant, and humorous
ast, to enter suddenly, without good prepa-
into his *dry* Reasons, and *moral* Researches
he *social Passions* and *natural Affections*, of
e is such a punctilious *Examiner*.
ll human Affections, the noblest and most
g human Nature, is that of Love *to one's*
This, perhaps, will easily be allow'd by
, who have *really a* COUNTRY, and are of
ber of those who may be call'd § A PEO-
enjoying the Happiness of a real Constitu-
Polity, by which they are *Free* and *Inde-*
There are very few such *Country-men* or
so degenerate, as *directly* to discountenance
mn this Passion of Love to their Comma-

18. and VOL. I. *sect.* 174, 175.
Soliloquy, or *Advice to an Author*: Treatise III.

INQUIRY, &c. Treatise IV. VOL. II.
nitas hell together by Force, tho' under one and the
t, is not properly united: Nor does such a Body make
'Tis the social Love, Confederacy, and mutual Con-
dent in some common Good or Interest, which joins
bers of a Community, and makes a Public CON-
Power and *the Publick Affections* are the
no Publick Person, there is in reality no such COUNTRY-
ION. *See* VOL. I. *p.* 72, 73.

DIVI

From wh
« little or nothing
« herent in our *Nature*, or pro
'Tis however apparent, That there is
ture of human Kind, who is not poſſeſs'd at leaſ
with ſome inferiour degree or meaner ſort of this
natural Affection to a Country.

* *Neſcio quâ Natale Solum dulcedine captos*
Ducit.

'TIS a wretched Aſpect of Humanity which we
figure to our-ſelves, when we wou'd endeavour to
reſolve the very Eſſence and Foundation of this ge-
nerous Paſſion into a Relation to mere Clay and
Duſt, excluſively of any thing *ſenſible*, *intelligent*, o
moral. 'Tis, I muſt own, on certain † *Relations*,
reſpective *Proportions*, that all natural Affection d
in ſome meaſure depend. And in this View it c
not, I confeſs, be deny'd that we have each o
a certain Relation to the mere *Earth* it-ſelf, the
Mould or Surface of that *Planet*, in which,
other Animals of various ſorts, We (poor Repti
were alſo bred and nouriſh'd. But had it ha
to one of us *Britiſh*-Men to have been born
cou'd we not therefore properly be call'd *Britiſ*
Cou'd we be allow'd *Country-Men* of no
having no diſtinct relation to any certain
Region; no original Neighbourhood but
habitants and Sea-Monſters? Sur
Parents, *lawfully*

atures in the Publick Service, or Cli. 1.
we ſhou'd ſtill find we had a
y, ready to lay claim to us. We
d ſtill to conſider our-ſelves as *Fel-*
nd might be allow'd to love our *Coun-*
as honeſtly and heartily as the moſt
itant or Native of the Soil. Our *poli-*
cal Capacity wou'd undoubtedly come in
be acknowledg'd full as natural and eſſen-
our Species, as the *parental* and *filial* kind,
gives riſe to what we peculiarly call *natural*
. Or ſuppoſing that both our Birth and
had been unknown, and that in this reſpect
re in a manner younger Brothers in Society
reſt of Mankind; yet from our Nurture and
tion we ſhou'd ſurely eſpouſe ſome *Country* or
and joyfully embracing the Protection of a
tracy, ſhou'd of neceſſity and by force of Na-
oin our-ſelves to the general Society of Man-
and thoſe in particular, with whom we had
d into a nearer Communication of Benefits,
loſer Sympathy of Affections. It may there-
e eſteem'd no better than a mean Subterfuge
row Minds, to aſſign this *natural Paſſion* for
and *a Country*, to ſuch a Relation as that of
e *Fungus* or common *Excreſcence*, to its *Parent-*
, or nurſing *Dung-hill*.

R RELATION of *Country-man*, if it be allow'd
thing at all, muſt imply ſomething *moral* and
The Notion it-ſelf pre-ſuppoſes a naturally
and *political* State of Mankind, and has reſe-
to that particular part of Society to which we
our chief Advantages as *Men*, and rational
tures, ſuch as are * *naturally* and *neceſſarily* unit-
r each other's Happineſs and Support, and for
higheſt of all Happineſſes and Enjoyments;
e Intercourſe of *Minds*, the free Uſe of our

* VOL. I. p. 74, &c. and VOL. II. p. 202, &c.

Misc. 3. "*Reason*, and the Exercise of mutual Love and "*Friendship*."

AN ingenious Physician among the Moderns, having in view the natural Dependency of the *vegetable* and *animal* Kinds on their *common Mother*-EARTH, and observing that both the one and the other draw from her their continual Sustenance, (some rooted and fix'd down to their first abode, others unconfin'd, and wandring from place to place to suck their Nourishment:) He accordingly, as I remember, stiles this latter animal-Race, *her relicas'd Sons*; *Filios Terræ emancipatos*. Now if this be our only way of reckoning for Mankind, we may call our-selves indeed, *The Sons of* EARTH, *at large*; but not of *any particular* SOIL, *or District*. The Division of Climates and Regions is fantastick and artificial; much more the Limits of particular Countrys or Provinces. Our *Natale Solum*, or Mother-Earth, must by this account be the *real* GLOBE it-self which bears us, and in respect of which we must allow the common *Animals*, and even the *Plants* of all degrees, to claim an equal *Brotherhood* with us, under this *common* PARENT.

ACCORDING to this Calculation, we must of necessity carry our *Relation* as far as to the whole material World or Universe; where alone it can prove compleat. But for the particular District or Tract of Earth, which in a vulgar sense we call *our* COUNTRY, however bounded or geographically divided, we can never, at this rate, frame any accountable *Relation* to it, nor consequently assign any *natural* or *proper Affection* towards it.

IF unhappily a Man had been born either at an *Inn*, or in some dirty *Village*; he wou'd hardly, I think, circumscribe himself so narrowly as to accept a Denomination or Character from those nearest *Appendices*, or local Circumstances of his Nativity. So far shou'd one be from making the Hamlet or *Parish* to be characteristical in the Case, that hardly wou'd the *Shire* it-self, or County, however

[illegible] to [illegible] into the [illegible] Ch. 1.
[illegible]ation of our's COUNTRY. "What, [illegible]
[illegible] we presume to call our COUNTRY?
[illegible]BRITAIN it-self? But what of SCOT-
[illegible]? Is it therefore BRITAIN? But
[illegible] the other Islands, the Northern ORCADES,
[illegible] Southern JERSEY and GUERNSEY?
[illegible] the Plantations and poor IRELAND?"
[illegible]old, here, a very dubious Circumscription!
what, after all, if there be a Conquest or
in the case? a Migration? a mutual Re-
Abandonment of our native Seats for some
l or Climate? This has happen'd, we
our Forefathers. And as great and powerful
ple as we have been of late, and have
n our-selves under the influence of free
and a tolerable Ministry; should we re-
into slavish Principles, or be administer'd
r such Heads as having no Thought of
r themselves, can have much love for
or their Neighbours; we may at last feel a
ome, become the Seat of it, and in the
uest. We might then gladly embrace the
lation of our Predecessors, and exchange
d native Soil for that of some remote and
d part of the World. Now should this
e our Fate; should some considerable
Body be form'd afterwards out of our
or meet as it were by miracle, in some
nate; would there be, for the future, no
e remaining? No common Bond of Al-
Friendship, by which we could still call
, as before? How came we (I pray) by
name of *English-men*? Did it not travel
er *Land* and *Sea*? Did we not, indeed,
ith us heretofore from as far as the re-
e of GERMANY to this Island?

I confess, I have been apt sometimes
angry with our Language, for having

Misc. 3. deny'd us the uſe of the word PATRIA, and
forded us no other name to expreſs our *na*
Community, than that of *Country*; which alre
bore * two different Significations, abſtracted fr
Mankind or Society. Reigning words are m
times of ſuch force as to influence us conſider
in our Apprehenſion of things. Whether it
from any ſuch Cauſe as this, I know not:
certain it is, that in the Idea of a CIVIL *Stat*
NATION, we *Engliſh-men* are apt to mix ſome
more than ordinary groſs and earthy. No Pe
who ow'd ſo much to A CONSTITUTION,
ſo little to A SOIL or CLIMATE, were
known ſo indifferent towards *one*, and ſo paſ
ately fond of *the other*. One wou'd imagine
the common Diſcourſe of our *Countrymen*, that
fineſt Lands near the EUPHRATES, the BAB
NIAN or PERSIAN *Paradiſes*, the rich Plain
EGYPT, the *Grecian* TEMPLE, the *Roman* CA
NIA, LOMBARDY, PROVENCE, the *Spaniſh* A
LUSIA, or the moſt delicious Tracts in the *E*
or *Weſtern* INDIES, were contemptible Countr
reſpect of OLD ENGLAND.

Now by the good leave of theſe worthy
triots of the Soil, I muſt take the liberty to
think OLD ENGLAND to have been in ever
ſpect a very indifferent Country: and that
ENGLAND, of an Age or two old, even ſince
BESS's days, is indeed very much mended
better. We were, in the beginning of her G
father's Reign, under a ſort of *Poliſh* Nobility
had no other Libertys, than what were in co
to us with the then faſhionable Monarchys an
thick Lordſhips of EUROPE. For *Religion*, i
we were highly fam'd, above all Nations; by
the moſt ſubject to our *Eccleſiaſticks* at home, a
beſt Tributarys and Servants to *the Holy See* ab

* *Rus & Regio.* In French Campagne & Pa

[redacted] ...ther yet, and own, that I think we, [redacted] ...since *the Revolution*, to be better ... ENGLAND, by many a degree; and ...plain, we make somewhat a better Figure; than we did a few Reigns before. ...our People may of late have flouriſh'd, ...or Credit have riſen; our Trade, and ...our Manufactures, or our Huſbandry ...n'd; 'tis certain that our *Region*, *Climate*, is, in its own nature, ſtill one and ...And to whatever Politeneſs we may ſuppoſe already arriv'd; we muſt confeſs, ...the *laſt Barbarous*, the *laſt Civiliz'd* People of EUROPE. We muſt allow ...Conqueſt *by the* ROMANS brought us ...ate hardly equal to the *Indian* Tribes: ...laſt Conqueſt by the NORMANS brought ...the capacity of receiving Arts and Civil ...hents from *abroad*. They came to us ...a remote diſtance, at leaſtwiſe as ... other Courts, States, Academys, ...erys of Wit and Manners.

...NDERSTANDING this, we have as own Opinion of our-ſelves, as if we had ...*Original* and *Earth-born*. As oft as ...ang'd our Maſters, and mix'd Races ...everal ſucceſſive Conquerors, we ſtill ...be as *legitimate* and *genuine* Poſſeſſors as the antient ATHENIANS accounted ...s to have been of *theirs*. 'Tis remarkable in that truly antient, wiſe, and witty ...t as fine Territorys and noble Coun... poſſeſs'd, as indiſputable Maſters and ...s they were in all Science, Wit, Po... Manners; they were yet ſo far from ...ſelfiſh, and ridiculous Contempt of ... they were even, in a contrary Ex...dmirers of whatever was in the leaſt ...*enious or curious* in *foreign* Nations. *Men were conſtant Travellers.* Their

Misc. 3. Legislators and Philosophers made th
into EGYPT, pass'd into CHALDEA, a
and fail'd not to visit most of the dis
cian Governments and Colonys thro th
the ÆGEAN, in ITALY, and on the Coa
and AFRICA. "Twas mention'd as a
the case of a great Philosopher, tho kno
been always poor; "That he shou'd
"travel'd, nor had ever gone out of A
"his Improvement." How modest a
those who were *themselves* ATHENIANS.

FOR our part, we neither care that
shou'd travel to us, nor any of ours s

---

* An ill Token of our being thorowly civiliz'
Judgment of the Polite and Wise, this inhospit
was ever reckon'd among the principal Marks of
STRABO, from other preceding Authors, κάπ
βαρβάροις πᾶσιν ὑθ' ὧν ΞΕΝΗΛΑΣ
p. 802.

The Ζεὺς Ξένιος of the Ancients was one
Characters of Divinity: the peculiar *Attribute*
DEITY, benign to Mankind, and recommending
mutual Kindness, and Benignity between the ren
unlike of human Race. Thus their Divine Poet in
their Sacred Oracles, which were known frequently
Doctrine.

Ξεῖν' ἔ μοι Σάμιε ἴσ' ὦσ] εἰ κακίαν
Ξεῖνον ἀτιμῶσαι· πρὸς γὰ Διός εἰσιν
Ξεῖνοι ——— ΟΔ

Again,

——— Οὐδέ τις ἄμμι βροτῶν ὑπερίσχε
Ἀλλ' ὅδε τις δύσηος ἀλώμενος ἐνθ
Τὸν νῦν χρὴ κομέειν· πρὸς γὰ Διός εἰσ
Ξεῖνοι ——— ΟΔ

And again,

Ἀρτεῖός βάτιοιο, φίλος δ' ἦν ἀνθρώποι
Πάλλας γὰ φιλέσκεν, ὁδῷ ἔπι οἰκία ν
ΙΑΙ

See also Odyss. lib. 3. ver. 34, &c. and 67, &c.
&c. and 60.

Such was antient *Heathen* CHARITY, and
wards the whole of Mankind; both those of diffe
different Worships. See VOL. II. pag. 108, 109

into *foreign* Countrys. Our best Policy and Breed- Ch. 1
ing is, it seems, "To look abroad as little as possi-
"ble; contract our Views within the narrowest
"Compass; and despise all Knowledg, Learning,
"or Manners which are not of *a Home-Growth*."
For hardly will the *Antients* themselves be regarded by those who have so resolute a Contempt of what the politest *Moderns* of any Nation, besides their own, may have advanc'd in the way of *Literature, Politeness*, or PHILOSOPHY.

THIS Disposition of our *Countrymen*, from whatever Causes it may possibly be deriv'd, is, I fear, a very prepossessing Circumstance against our Author; whose Design is to advance something *new*, or at least something *different* from what is commonly current in PHILOSOPHY and MORALS. To support this Design of his, he seems intent chiefly on this single Point; "To discover, how we may, to
"best Advantage, form within our-selves what in
"the polite World is call'd *a Relish*, or *Good* TASTE."

HE begins, it's true, as near *home* as possible, and sends us to the narrowest of all Conversations, that of SOLILOQUY or *Self-Discourse*. But this Correspondence, according to his Computation, is wholly impracticable, without a previous Commerce with the World: And the larger this Commerce is, the more practicable and improving the other, he thinks, is likely to prove. The Sources of this improving Art of *Self-Correspondence* he derives from the highest Politeness and Elegance of antient *Dialogue*, and *Debate*, in matters of Wit, Knowledg and Ingenuity. And nothing, according to our Author, can so well revive this *self-corresponding* Practice, as the same Search and Study of the highest Politeness in modern *Conversation*. For this, we must necessarily be at the pains of going further abroad than the Province we call HOME. And, by this Account, it appears that our Author has little hopes of being either re-

last

Misc. 3. liſh'd or comprehended by any other of his Countrymen, than thoſe who delight in the open and *free* Commerce of the World, and are rejoic'd to gather Views, and receive Light from every Quarter; in order to judg the beſt of what is perfect and according to a juſt *Standard*, and true TASTE in every kind.

IT may be proper for us to remark in favour of our Author, that the ſort of *Ridicule* or *Raillery*, which is apt to fall upon PHILOSOPHERS, is of the ſame kind with that which falls commonly on the VIRTUOSI or refin'd *Wits* of the Age. In this latter general Denomination we include the real *fine Gentlemen*, the Lovers of *Art* and *Ingenuity*; ſuch as have ſeen *the World*, and inform'd themſelves of the *Manners* and *Cuſtoms* of the ſeveral Nations of EUROPE, ſearch'd into their *Antiquitys*, and *Records*; conſider'd their *Police*, *Laws* and *Conſtitutions*; obſerv'd the Situation, Strength, and Ornaments of their *Citys*, their principal *Arts*, Studys and Amuſements; their *Architecture*, *Sculpture*, *Painting*, *Muſick*, and their Taſte in *Poetry*, *Learning*, *Language*, and *Converſation*.

HITHERTO there can lie no *Ridicule*, nor the leaſt Scope for *Satirick Wit* or *Raillery*. But when we puſh this *Virtuoſo*-CHARACTER a little further, and lead our poliſh'd Gentleman into more nice Reſearches; when from the view of *Mankind* and their Affairs, our ſpeculative Genius, and minute Examiner of Nature's Works, proceeds with equal or perhaps ſuperiour Zeal in the Contemplation of the *Inſect*-Life, the Conveniencys, Habitations and Oeconomy of a Race of *Shell-Fiſh*; when he has erected *a Cabinet* in due form, and made it the real Pattern of his Mind, replete with the ſame Traſh and Trumpery of correſpondent empty *Notions, and chimerical* Conceits; he then indeed *becomes the Subject* of ſufficient *Raillery*, and is made *the Jeſt* of common Converſations.

A

A WORSE thing than this happens commonly to these *inferiour* VIRTUOSI. In seeking so earnestly for *Raritys*, they fall in love with RARITY *for Rareness-sake*. Now the greatest *Raritys* in the World are MONSTERS. So that the *Study* and *Relish* of these Gentlemen, thus assiduously imploy'd, becomes at last in reality *monstrous*: And their whole Delight is found to consist in selecting and contemplating whatever is most *monstrous*, disagreeing, out of the way, and to the least purpose of any thing in Nature. Ch. I.

IN PHILOSOPHY, Matters answer exactly to this *Virtuoso*-Scheme. Let us suppose a Man, who having this Resolution merely, how to imploy his Understanding to the best purpose, considers "*Who* "or *What* he is; *Whence* he arose, or had his Be-"ing; to what *End* he was design'd; and to what "Course of Action he is by his natural Frame and "Constitution destin'd:" shou'd he *descend* on this account *into himself*, and examine his inward Powers and Facultys; or shou'd he *ascend* beyond his own immediate Species, City, or Community, to discover and recognize his *higher Polity*, or *Community* (that *common* and *universal-one*, of which he is born *a Member*;) nothing, surely, of this kind, cou'd reasonably draw upon him the least Contempt or Mockery. On the contrary, *the finest Gentleman* must after all be consider'd but as an IDIOT, who talking much of the knowledg of *the World* and *Mankind*, has never so much as thought of the Study or Knowledg of *himself*, or of the Nature and Government of that *real Publick* and WORLD, from from whence he holds his *Being*.

* *Quid sumus, & quidnam victuri gignimur?*—

"*Where* are we? Under what *Roof*? Or on board "*what Vessel*? Whither *bound*? On what Bus-

* Pers. Sat. 3. ver. 67.

"ness

Misc. 3. "*neſs?* Under whoſe *Pilotſhip*, *Government*, or *Pro-*
"*tection?*" are Queſtions which every ſenſible Man wou'd naturally aſk, if he were on a ſudden tranſported into a new Scene of Life. 'Tis admirable, indeed, to conſider, That a Man thou'd have been long come into a World, carry'd his Reaſon and Senſe about him, and yet have never ſeriouſly aſk'd himſelf this ſingle Queſtion, "WHERE *am I?* or "WHAT?" but, on the contrary, thou'd proceed regularly to every *other* Study and Inquiry, poſtponing *this* alone, as the leaſt conſiderable; or leaving the Examination of it to *others* commiſſion'd, as he ſuppoſes, to underſtand and think for him, upon this Head. To be bubbled, or put upon by airy ſham-Advices in this Affair, is, it ſeems, of no conſequence! We take care to examine accurately, by our *own* Judgment, the Affairs of *other* People, and the Concerns of the World which leaſt belong to us; But what relates more immediately to *our-ſelves*, and is our chief SELF-*Intereſt*, we charitably leave to *others* to examine for us, and readily take up with the firſt Comers; on whoſe Honeſty and good Faith 'tis preſum'd we may ſafely rely.

HERE, methinks, *the Ridicule* turns more againſt the *Philoſophy-Haters* than the *Virtuoſi* or *Philoſophers*. Whilſt PHILOSOPHY is taken (as in its prime Senſe it ought) for *Maſterſhip in* LIFE and MANNERS, 'tis like to make no ill Figure in the World, whatever Impertinencys may reign, or however extravagant the Times may prove. But let us view PHILOSOPHY, like mere *Virtuoſo-ſhip*, in its uſual Career, and we ſhall find *The Ridicule* riſing full as ſtrongly againſt the Profeſſors of the higher as the lower kind. *Cockleſhell* abounds with each. Many things exteriour, and without our-ſelves, of *no relation* to our real Intereſts or to thoſe of *Society and Mankind*, are diligently inveſtigated: *Nature's* remoteſt Operations, deepeſt Myſterys, *and moſt difficult Phenomena* diſcuſs'd, and whimſically

; *Hypotheſes* and *fantaſtick Syſtems* Ch. I.
verſe anatomiz'd; and by ſome * no-
o ſolv'd and reduc'd, as to appear an
or *Secret* to thoſe who have *the Clew*.
e if can, upon occaſion, be exhibited;
ions, *Projections*, and other *Philoſophical*
, ſuch as in the *corporeal* World can ac-
all things: whilſt in the *intellectual*, a ſet
metaphyſical Phraſes and Diſtinctions can
ſolve whatever Difficultys may be pro-
ither in *Logicks*, *Ethicks*, or any *real Science*,
er kind.

ears from hence, that the Defects of
HY, and tho'e of *Virtuoſoſhip* are of the
re. Nothing can be more dangerous than
Choice, or *Miſapplication* in theſe Affairs.
eulous as theſe Studys are render'd by their
anagers; it appears, however, that each
, in their nature, eſſential to the *Charac-*
ne Gentleman and *Man of Senſe*.

loſophize, in a juſt Signification, is but
Good-Breeding a ſtep higher. For the Ac-
ent of Breeding is, To learn whatever is
Company, or *beautiful* in Arts: and the
hiloſophy is, To learn what is *juſt* in So-
beautiful in Nature, and the Order of
.

ot *Wit* merely, but a *Temper* which muſt
WELL-BRED MAN. In the ſame man-
ot *a Head* merely, but *a Heart* and *Re-*
ich muſt compleat the *real* PHILOSOPHER.
acters aim at what is *excellent*, aſpire to
, and carry in view the Model of what is
nd *becoming*. Accordingly, the reſpective
nd diſtinct Manners of each Party are
The one according to the perfecteſt Eaſe,
Entertainment of COMPANY; *the other*

* *VOL. II.* pag. 121, 124.

according

Misc. 3. according to the ſtricteſt Intereſt of MANKIND and SOCIETY: *The one* according to a Man's Rank and Quality in his private NATION; *the other* according to his Rank and Dignity in NATURE.

WHETHER each of theſe Offices, or ſocial Parts, are in themſelves as *convenient* as *becoming*, is the great Queſtion which muſt ſome-way be decided. The WELL-BRED MAN, has already decided this, in his own Caſe, and declar'd on the ſide of what is Handſom: For whatever he practiſes in this kind *, he accounts no more than what he owes purely to himſelf; without regard to any further Advantage. The *Pretender to* PHILOSOPHY, who either knows not how to determine this Affair, or if he has determin'd, knows not how to purſue his Point, with Conſtancy, and Firmneſs, remains in reſpect of *Philoſophy*, what a Clown or Coxcomb is in reſpect of *Breeding* and *Behaviour*. Thus, according to our Author, the TASTE of Beauty, and the *Reliſh* of what is decent, juſt, and amiable, perfects the *Character* of the GENTLEMAN, and the PHILOSOPHER. And the Study of ſuch a TASTE or *Reliſh* will, as we ſuppoſe, be ever the great Employment and Concern of him, who covets as well to be *wiſe* and *good*, as *agreeable* and *polite*.

† *Quid* VERUM *atque* DECENS, *curo, & rogo, & omnis in hoc ſum.*

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* VOL. I. pag. 87, 88.
† Horat. lib. 1. Ep. 1. ver. 11.

CHAP.

CHAP. II.

ition of a TASTE *continu'd.* — *Ridiculers of —Their Wit, and Sincerity.* — *Application of* Taste *to Affairs of Government and Politicks. Imaginary* CHARACTERS *in* the State. — *Nobility, and Gentry.* — *Purſuit of* BEAUTY. *Preparation for* Philoſophy.

this time, ſurely, I muſt have prov'd myſ ſufficiently engag'd in the Project and Deour *Self-diſcourſing* AUTHOR, whoſe Defence undertaken. His Pretenſion, as plainly apn this third Treatiſe, is to * recommend LS on the ſame foot, with what in a lower call'd *Manners*; and to advance PHILOSOas harſh a Subject as it may appear) on the oundation of what is call'd *agreeable* and *po*And 'tis in this Method and Management his Interpreter, or Paraphraſt, I have proto imitate and accompany him, as far as my *ancous* CHARACTER will permit.

joint Endeavour, therefore, muſt appear To ſhew, " That nothing which is found ming or delightful in the polite World, nog which is adopted as Pleaſure, or Entertainit, of whatever kind, can any way be acnted for, ſupported, or eſtabliſh'd, without Pre-eſtabliſhment or Suppoſition of *a certain* TE." Now a TASTE or *Judgment*, 'tis ſuppcan hardly come ready form'd with us into orld. Whatever Principles or Materials of ind we may poſſibly bring with us; what-

* VOL I. *pag.* 126. &c.

Misc. 3. ever good Facultys, Senſes, or anticipating Senſations, and Imaginations, may be of Nature's Growth, and ariſe properly, of themſelves, without our Art, Promotion, or Aſſiſtance; the general *Idea* which is form'd of all this Management, and the clear *Notion* we attain of what is preferable and principal in all theſe Subjects of Choice and Eſtimation, will not, as I imagine, by any Perſon, be taken for *in-nate*. Uſe, Practice and Culture muſt precede the *Underſtanding* and *Wit* of ſuch an advanc'd Size and Growth as this. A legitimate and juſt TASTE can neither be begotten, made, conceiv'd or produc'd, without the antecedent *Labour* and *Pains* of CRITICISM.

FOR this reaſon we preſume not only to defend the Cauſe of CRITICKS; but to declare open War againſt thoſe indolent ſupine *Authors*, *Performers*, *Readers*, *Auditors*, *Actors* or *Spectators*; who making their HUMOUR alone the Rule of what is *beautiful* and *agreeable*, and having no Account to give of ſuch their HUMOUR or odd FANCY, reject the *criticizing* or *examining Art*, by which alone they are able to diſcover the *true* BEAUTY and WORTH of every Object.

ACCORDING to that affected *Ridicule* which theſe inſipid Remarkers pretend to throw upon juſt CRITICKS, the Enjoyment of all real Arts or natural Beautys wou'd be intirely loſt: Even in Behaviour and Manners we ſhou'd at this rate become in time as barbarous, as in our Pleaſures and Diverſions. I wou'd preſume it, however, of theſe *Critick*-Haters, that they are not yet ſo unciviliz'd, or void of all ſocial Senſe, as to maintain, "That the "moſt barbarous Life, or brutiſh Pleaſure, is as "deſirable as the moſt poliſh'd or refin'd."

FOR my own part, when I have heard ſometimes *Men* of reputed Ability join in with that *effeminate* plaintive Tone of Invective againſt CRITICKS, *I* have really thought they had it in their Fancy

Fancy, to keep down the growing Genius's of the Youth, their Rivals, by turning them aside from that *Examination* and *Search*, on which all good Performance as well as good Judgment depends. I have seen many a time a well-bred Man, who had himself a real *good* TASTE, give way, with a malicious Complaisance, to the Humour of a Company, where, in favour chiefly of the tender Sex, this soft languishing Contempt of *Criticks*, and their Labours, has been the Subject set a-foot. "Wretched Creatures! (says one) impertinent Things, these "*Criticks*, as ye call 'em!—— As if one cou'dn't "know what was agreeable or pretty, without "their help.——— 'Tis fine indeed, that one "shou'dn't be allow'd to fancy for one's-self.—— "Now shou'd a thousand Criticks tell me that "Mr. *A*———'s new *Play* wa'n't the wittiest in "the World, I wou'dn't mind 'em, one bit."

THUS our real Man of Wit hears patiently; and adds, perhaps of his own, "That he thinks it, "truly, somewhat hard, in what relates to People's "Diversion and Entertainment, that they shou'd be "oblig'd to chuse what pleas'd *others*, and not "*themselves*." Soon after this he goes himself to the *Play*, finds one of his effeminate Companions commending or admiring at a wrong place. He turns to the next Person who sits by him, and asks privately, "*What he thinks of his Companion's* "*Relish?*"

SUCH is the Malice of the World! They who by Pains and Industry have acquir'd a *real* TASTE in Arts, rejoice in their Advantage over others, who have either none at all, or such as renders 'em ridiculous. At *an Auction* of Books, or Pictures, you shall hear these Gentlemen persuading every one "*To bid* for what *he fancys*." But, at the same time, they *wou'd* be soundly mortify'd themselves, *if by such as they* esteem'd good Judges, *they shou'd be found to have* purchas'd by a wrong

Misc. 3. *Fancy*, or *ill* TASTE. The same Gentleman commends his Neighbour for ordering his Gar or Apartment, *as his* HUMOUR leads him, t care his own shou'd be so order'd *as the best J ments wou'd advise*. Being once a Judg himself but tolerably knowing in these Affairs, his Ai not " To change the Being of Things, and b " TRUTH and NATURE to his *Humour*: but, " ing NATURE and TRUTH just as he found " to accommodate his *Humour* and *Fancy* to " STANDARD." Wou'd he do this in a yet hi Case, he might in reality become as *wise* and *gr* MAN, as he is already a *refin'd and polish'd* G TLEMAN. By *one* of these TASTES he un stands how to lay out his Garden, model his H fancy his Equipage, appoint his Table: By *the* he learns of what Value these Amusements ar Life, and of what Importance to a Man's Free Happiness, and Self-Enjoyment. For if he w try effectually to acquire the real *Science* or T of *Life*; he wou'd certainly discover, " Th " RIGHT MIND, and GENEROUS AFFECT " had more Beauty and Charm, than all " *Symmetrys* in the World besides." And, " " a Grain of *Honesty* and *native Worth*, wa " more value than all the *adventitious Orna* " *Estates*, or *Preferments*; for the sake of w " some of the better sort so oft turn *Knaves* " taking their Principles, and quitting their *H* " and *Freedom*, for a mean, timorous, shifting " of *gaudy Servitude*."

A LITTLE better TASTE (were it a *little*) in the Affair of *Life itself*, wou'd, if I take not, mend the Manners, and secure the pines's of some of our *noble Countrymen*, who *with high Advantage* and a worthy *Character the Publick*. But e'er they have long engag'd *their* WORTH unhappily becomes venal. Eq

e, Precedencys, Staffs, Ribbons, and other ſuch
ering *Ware,* are taken in exchange for *inward*
RIT, HONOUR, and a CHARACTER.

THIS they may account perhaps *a ſhrewd Bar-*
. But there will be found very untoward Abate-
its in it, when the matter comes to be expe-
c'd. They may have deſcended in reality from
ſo glorious Anceſtors, Patriots, and Sufferers
their Nation's Liberty and Welfare: They may
e made their Entrance into the World upon this
om of anticipated Fame and Honour: They
have been advanc'd on this account to Dig-
s, which they were thought to have deſerv'd. But
n induc'd to change their honeſt Meaſures, and
ifice their *Cauſe* and *Friends* to an *imaginary*
ate Intereſt; they will ſoon find, by Experience,
t they have loſt the Reliſh and TASTE of *Life*;
for inſipid wretched *Honours*, of a deceitful kind,
e unhappily exchang'd an amiable and ſweet
our, of a ſincere and laſting Reliſh, and good
our. They may, after this, act *Farces*, as they
ik fit, and hear Qualitys and Virtues aſſign'd to
under the Titles of *Graces, Excellencys, Honours,*
the reſt of this mock-Praiſe and mimical Ap-
lation. They may even with ſerious Looks be
l of *Honour* and *Worth*, *their* PRINCIPLE, and
r COUNTRY: But they know better within
mſelves; and have occaſion to find That, after
the World too knows better; and that their
Friends and *Admirers* have either a very ſhallow
t, or a very profound Hypocriſy.

TIS not in *one* Party alone that theſe *Parchaſes*
Suits of HONOUR are carry'd on. I can repre-
to my-ſelf a noted PATRIOT, and reputed
of the religious Part of our Conſtitution, who
ing by many and long Services, and a ſteddy
duct, gain'd the Reputation of the new Zeal
h his own Party, and of Sincerity and Ho-
with his very Enemys, on a ſudden [illegible]

Misc. 1. time being come that the Ful
was set before him) submits
propos'd Bargain, and sells him
worth, in a vile detestable Old
has reserv'd the Infamy of betra
and *Country*.

I CAN imagine, on the othe
trary Party; a noted Friend to
and *State*; an Abhorrer of the
on *Courts*, and of the narrow
Such a one, after many publick
can see wrought upon, by deg
Preferment; and this too under
But having perhaps try'd this wa
is oblig'd to change his *Character*
Flatterer, a Courtier *against his*
himself, and suing, in so much t
his inherent Principles are well k
to his new-adopted Party, to w
self *a Proselyte*.

THE greater the *Genius* or *Char*
son; the greater is his Slavery,
Better had it been that he had ne
Zeal for publick Good, or signa
Party which can with least Gra
national Interests to *a Crown*, or
Appetite or Pleasure of *a Prince*.
Genius as this had been to act
in some foreign and absolute C
infamous wou'd his Part have
less slavish, amidst a People w
Had he peradventure been one
ging Troop of Gentry extant
SWEDEN, since the time that
their Libertys; had he liv'd o
and happily-ballanc'd Constitu
either conscious of no Talen
Government, or of no Oppo
such, to the advantage of M

e mighty ſhame, if perhaps he had employ'd Ch. 2.
f his Abilitys in flattering like others, and
the neceſſary Homage requir'd for Safety's
nd Self-Preſervation, in abſolute and deſpo-
overnments? The TASTE, perhaps, in ſtrict-
ight ſtill be *wrong*, even in *this* hard Cir-
nce: But how *inexcuſable* in *a quite contrary*
or let us ſuppoſe our Courtier not only *an*
-*man*, but of the Rank and Stem of thoſe old
Patriots who were wont to curb the Licen-
ſs of our Court, arraign its Flatterers, and
way thoſe Poiſons from the Ear of Princes;
uppoſe him of a competent Fortune and mo-
Appetites, without any apparent *Luxury* or
ent in his Manners: What ſhall we, after
ring in Excuſe, or as an Apology for ſuch
e as his? How ſhall we explain this pre-
us *Reliſh*, this odd Preference of *Subtlety* and
neſs, to true *Wiſdom*, open *Honeſty*, and *Up-*
s.

s eaſier, I confeſs, to give account of this
ion of TASTE in ſome *noble Youth* of a more
ous gay Fancy; ſuppoſing him born truly
and of *honourable Deſcent*; with a *generous*
IND, as well as *ample Fortune*. Even theſe
lances themſelves may be the very Cauſes per-
his being thus enſnar'd. The * Elegance of his
n outward things, may have made him over-
e Worth of *inward Character* and *Proportion*:
e Love of Grandure and Magnificence, wrong
may have poſſeſs'd his Imagination over-
y with ſuch things as *Frontiſpices*, *Parterres*,
ges, *trim Varlets in party-colour'd Clothes*; and
in Gentlemens Apparel. —— Magnanimous Ex-
ıs of *Honour* and *Generoſity*! —— " In Town, a
ce and ſutable Furniture! In the Country the

* VOL. I. *pag.* 94.

" fame;

Misc. 3. "fame; with the addition of such Edifices and "Gardens as were unknown to our Ancestors, and "are unnatural to such a Climate as GREAT BRI-"TAIN!"

MEAN while the Year runs on; but the Year's Income answers not its Expence. For "Which of "these Articles can be retrench'd? Which way take "up, after having thus set out?" A *Princely* Fancy has begot all this, and a *Princely* Slavery, and *Court*-Dependence must maintain it.

THE young Gentleman is now led into *a Chase*, in which he will have slender Capture, tho Toil sufficient. He is himself *taken*. Nor will he so easily get out of that Labyrinth, to which he chose to commit his steps, rather than to the more direct and plainer Paths in which he trod before.

"Farewel that generous proud Spirit, which was "wont to speak only what it approv'd, commend "only whom it thought worthy, and act only "what it thought right! *Favourites* must be now "observ'd, *little Engines* of Power attended on, and "loathsomly caress'd: an honest Man dreaded, and "every free Tongue or Pen abhor'd as dangerous "and reproachful." For till our Gentleman is become wholly prostitute and shameless; till he is brought to laugh at *publick Virtue*, and the very Notion of *common Good*; till he has openly renounc'd all Principles of Honour and Honesty, he must in good Policy avoid those to whom he lies so much expos'd, and shun that Commerce and Familiarity which was once his chief Delight.

SUCH is the Sacrifice made to a wrong Pride, and ignorant Self-Esteem; by one whose inward Character must necessarily, after this manner, become as mean and abject, as his outward Behaviour insolent and intolerable.

THERE are another sort of *Suiters to Power, and Traffickers of inward* WORTH and LIBERTY *for outward Gain*, whom one wou'd be naturally drawn to compassionate. They are themselves of a humane

humane, compassionate, and friendly nature, Well-wishers to their Country and Mankind. They cou'd, perhaps, even embrace POVERTY contentedly, rather than submit to any thing diminutive either of their *inward* Freedom or *national Liberty*. But what they can bear in their own Persons, they cannot bring themselves to bear in the Persons of such as are to come after them. Here the *best* and *noblest* of Affections are born down by the Excess of the *next best*, those of *Tenderness for Relations* and *near Friends*. Ch.

SUCH Captives as these wou'd disdain, however, to devote themselves to any Prince or Ministry whose Ends are wholly tyrannical, and irreconcilable with the true Interest of their Nation. In other cases of a less Degeneracy, they may bow down perhaps *in the Temple of* RIMMON, support the Weight of their *supine* LORDS, and prop the Steps and ruining Credit of their *corrupt Patrons*.

THIS is Drudgery sufficient for such honest Natures; such as by hard Fate alone cou'd have been made dishonest. But as for *Pride* or *Insolence* on the account of their outward Advancement and seeming Elevation; they are so far from any thing resembling it, that one may often observe what is very contrary in these fairer *Characters* of Men. For tho perhaps they were known somewhat *rigid* and *severe* before; you see 'em now grown in reality *submissive* and *obliging*. Tho in Conversation formerly *dogmatical* and *over-bearing*, on the Points of State and Government; they are now *the patientest* to hear, the *least forward* to dictate, and the readiest to embrace any entertaining Subject of Discourse, rather than that of the *Publick*, and their *own personal Advancement*.

NOTHING is so near *Virtue* as this Behaviour: And nothing so remote from it, nothing so sure a *Token of the most* profligate Manners, as the *contrary*. *In a free* Government, 'tis so much the *Interest of every one in Place*, who profits by the Pub-

lic

Misc. 3. lick, to demean himself with *Modesty* and *Sub*
sion; that to appear immediately the more insol
and haughty on such an Advancement, is the m
only of a contemptible Genius, and of a want
true Understanding even in the narrow Sense of
terest and *private Good*.

THUS we see, after all, that 'tis not me
what we call *Principle*, but a TASTE, which
verns Men. They may think for certain, "
"is *Right*, or that *Wrong*:" They may beli
"This *a Crime*, or That *a Sin*; This punish
"by *Men*, or that by *God*:" yet if the *Sense*
things lies cross to HONESTY; if the *Fancy*
florid, and the *Appetite* high towards the fabal
Beautys and lower Order of worldly Symmetrys
Proportions; the Conduct will infallibly turn
latter way.

EVEN *Conscience*, I fear, such as is owing
religious Discipline, will make but a slight Figu
where this TASTE is set amiss. Among the V
gar perhaps it may do wonders. A *Devil* an
Hell may prevail, where a *Jail* and *Gallows*
thought insufficient. But such is the Nature of
liberal, polish'd, and refin'd part of Mankind;
far are they from the mere Simplicity of Babes
Sucklings; that, instead of applying the Notion
a future Reward or Punishment to their immed
Behaviour in Society, they are apt, much rath
thro the whole Course of their Lives, to shew
dently that they look on the pious Narrations to
indeed no better than Childrens Tales, or
Amusement of the mere Vulgar:

* *Esse aliquos Manes, & subterranea regna,*
* * * * * * * * * *
Nec pueri credunt, nisi qui nondum ære lavantur

* Juven. Sat. 2. ver. 149.

Ch. 2.

...e therefore ſhou'd, methinks, be ...ought of, in behalf of our generous Youths, ...the correcting of their TASTE, or *Reliſh* in ...ncerns of *Life*. For this at laſt is what will ...e. And in this reſpect *the Youth* alone are to ...ded. Some hopes there may be ſtill conceiv'd ...*t*. The reſt are confirm'd and harden'd in ...ay. A middle-ag'd Knave (however devout ...dox) is but a common Wonder: An old-...no Wonder: But a young-one is ſtill (thank ...!) ſomewhat extraordinary. And I can ne-...ugh admire what was ſaid once by a worthy ...the firſt appearance of one of theſe young ...ſtitutes, "That he even trembled at the ... to find Nature capable of being turn'd ſo ...: and That he boded greater Calamity to his ...try from this ſingle Example of *young* Vil-...than from the Practices and Arts of all the ...naves in being."

...us therefore proceed in this view, addreſ-...r-ſelves to the grown *Youth* of our polite ...Let the Appeal be to theſe whoſe *Reliſh* is ...ble, and whoſe *Taſte* may yet be form'd in ... as it ſeems to be, already, *in exteriour Man-...l Behaviour*.

...T there is really A STANDARD of this ...ind, will immediately, and on the firſt view, ...owledg'd. The Conteſt is only, "Which ...*ht*:——Which the *un-affected* Carriage, and ...Demeanour? And Which the *affected* and ...?" Scarce is there any-one, who pre-...ot to know and to decide What is *well-bred ...ſom*. There are few ſo affectedly clowniſh, ...utely to diſown *Good-breeding*, and renounce ...ion of A BEAUTY in *outward Manners* and ...*ent*. With ſuch as theſe, wherever they ...be found, I muſt confeſs, I cou'd ſcarce be ...*to beſtow the leaſt* Pains or Labour towards ...*ng 'em of a Beauty* in *inward Sentiments* and

WHO-

Misc. 3. WHOEVER has any Impression of what we call *Gentility* or *Politeness*, is already so acquainted with the DECORUM, and GRACE of things, that he will readily confess a Pleasure and Enjoyment in the very *Survey* and *Contemplation* of this kind. Now if in the way of polite Pleasure, *the Study* and *Love of* BEAUTY be essential; *the Study* and *Love of* SYMMETRY and ORDER, on which *Beauty* depends, must also be essential, in the same respect.

'TIS impossible we can advance the least in any *Relish* or *Taste* of outward Symmetry and Order; without acknowledging that the proportionate and regular State, is the truly *prosperous* and natural in every Subject. The same Features which make Deformity, create Incommodiousness and Disease. And the same Shapes and Proportions which make Beauty, afford Advantage, by adapting to Activity and Use. Even in the imitative or *designing* Arts (to which our Author, so often refers) the *Truth* or *Beauty* of every Figure or Statue is measur'd from the Perfection of Nature, in her just adapting of every Limb and Proportion to the Activity, Strength, Dexterity, Life and Vigour of the particular Species or Animal *design'd*.

THUS *Beauty* and * *Truth* are plainly join'd with the Notion of *Utility* and *Convenience*, even in the Apprehension of every ingenious Artist, the † *Ar-*

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* VOL. I. *pag.* 95, &c. † *In* GRÆCIS *Operibus, nemo sub mutulo denticulos constituit, &c. Quod ergo supra Cantherios & Templa in* Veritate *debet esse collocatum, id in Imaginibus, si infrà constitutum fuerit,* mendosam *habebit operis rationem. Etiamque* ANTIQUI *non probaverunt, neque instituerunt, &c. Ita quod non potest in* Veritate *fieri, id non putaverunt in Imaginibus factum, posse* certam *rationem habere. Omnia enim certa proprietate, & à veris* NATURÆ *deductis Moribus, tradiderunt in Operum perfectionei: & ea probaverunt quorum explicationes in* Disputationibus *rationem possunt habere* VERITATIS. *Itaque ex eis Originibus* Symmetrias & Proportiones *universasque generis constituta reliquerunt.* VITRUVIUS, *lib.* 4. *cap.* 2. whose Commentator PHILANDER may be also read *on this place.* See above, VOL. I. *pag.* 141, 225, &c. 229, 235, &c. And below, *pag.* 176, 177.

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chitect, the *Statuary*, or the *Painter*. 'Tis the same in the *Physician's* way. Natural *Health* is the just Proportion, *Truth*, and regular Course of things, in a Constitution. 'Tis *the inward Beauty of the* BODY. And when the Harmony and just Measures of the rising Pulses, the circulating Humours, and the moving Airs or Spirits are disturb'd or lost, *Deformity* enters, and with it, *Calamity* and *Ruin*. Ch. III.

SHOU'D not this (one wou'd imagine) be still the same Case, and hold equally as to *the* MIND? Is there nothing *there* which tends to Disturbance and Dissolution? Is there no natural Tenour, Tone or Order of the Passions or Affections? No *Beauty*, or *Deformity* in this *moral* kind? Or allowing that there really is; must it not, of consequence, in the same manner, imply *Health* or *Sickness*, *Prosperity* or *Disaster*? Will it not be found in this respect, above all, "That what is * BEAUTIFUL is *Har-*

" *monious*

* This is the HONESTUM, the PULCHRUM, τὸ Καλὸν, on which our Author lays the stress of VIRTUE, and the Merits of this Cause; as well in his other Treatises, as in this of *Soliloquy* here commented. This *Beauty* the ROMAN *Orator*, in his rhetorical way, and in the Majesty of Stile, cou'd express no otherwise than as *A Mystery*. " *HONESTUM igi-*
" *tur is intelligimus, quod tale est, ut, detracta omni utilitate, sine*
" *ullis præmiis fructibusve, per seipsum possit jure laudari. Quod*
" *quale sit, non tam definitione qua sum usus intelligi potest (quan-*
" *quam aliquantum potest) quam COMMUNI omnium JUDI-*
" *CIO, & optimi cujusque studiis, atque factis; qui permulta ob*
" *eam unam causam faciunt, quia decet, quia rectum, quia hones-*
" *tum est; etsi nullum consecuturum emolumentum vident.* " Our Author, on the other side, having little of the *Orator*, and less of the Constraint of Formality belonging to some graver *Characters*, can be more familiar on this occasion: and accordingly defending, without the least scruple, into whatever Stile, or Humour; he refuses to make the least Difficulty or Mystery of this matter. He pretends, on this head, to claim the Assent not only of *Orators*, *Poets*, and the higher *Virtuosi*, but even of the Beaux themselves, and such as go no farther than the Dancing-Masters to seek for *Grace* and *Beauty*. He pretends, we see, to fetch this natural *Idea* from as familiar Amusements as Dress, Equipage, the Tiring-Room, or Toy-shop. And thus in his prosecution of SOLILOQUY, or Self-Discourse, we may learn

Misc. 3. "*monious* and *Proportionable*; what is Harmonious and
"Proportionable, is TRUE; and what is at once
"both *Beautiful* and *True*, is, of consequence, *Agree-*
"*able* and GOOD?"

WHERE

him running on: beginning perhaps with some particular *Scheme* or fancy'd *Scale* of BEAUTY, which, according to his Philosophy, he strives to erect; by distinguishing, sorting, and dividing into Things *animate*, *in-animate*, and *mixt*: as thus.

In the IN-ANIMATE; beginning from those *regular Figures* and *Symmetrys* with which Children are delighted; and proceeding gradually to the Proportions of *Architecture* and the other *Arts*. ——— The same in respect of *Sounds* and MUSICK. From beautiful Stones, Rocks, *Minerals*; to *Vegetables*, Woods, aggregate Parts of the World, Seas, Rivers, Mountains, Vales. ——— The *Globe*. ——— Celestial Bodies, and their Order. The higher *Architecture* of Nature. —— NATURE her-self, consider'd as *Inanimate* and *Passive*.

In the ANIMATE; from *Animals*; and their several Kinds, Tempers, Sagacitys, to *Men*. ——— And from single *Persons* of Men, their private *Characters*, Understandings, *Genius's*, Dispositions, Manners; to Publick Societys, *Communitys* or *Commonwealths*. ——— From Flocks, Herds, and other natural *Assemblages* or *Groupes* of living Creatures, to human Intelligencys and Correspondencys, or whatever is higher in the kind. The Correspondence, Union, and Harmony of NATURE her-self, consider'd as *animate* and intelligent.

In the MIXT; as in a *single Person* (a Body and a Mind) the Union and Harmony of this kind, which constitutes the real *Person*: and the Friendship, Love, or whatever other Affection is form'd on such an Object. A *Household*, a *City*, or *Nation*, with certain Lands, Buildings, and other Appendices, or local Ornaments, which jointly form that agreeable Idea of *Home*, *Family*, *Country*. ———

"And what of this?" (says an airy Spark, no Friend to Meditation or deep Thought) "What means this *Catalogue*, or "*Scale*, as you are pleas'd to call it? Only, Sir, to "satisfy my-self, That I am not alone, or single in a certain "Fancy I have of a thing call'd BEAUTY; That I have "almost the whole World for my Companions; and That each "of us *Admirers* and earnest *Pursuers of* BEAUTY (such "as in a manner we *All* are) if peradventure we take not a "certain Sagacity along with us, we must err widely, range ex-"travagantly, and run ever upon a false Scent. We may (in "the Sportsman's Phrase) *have many Hares afoot*, but shall stick "*to no real Game*, nor be fortunate in any Capture which may "content us.

"See with what Ardour and Vehemence, the young Man, "neglecting his proper Race and Fellow-Creatures, and for-"getting what is *Decent*, *Handsom*, or Becoming in human Af-"fairs, pursues these SPECIES in those common Objects o

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WHERE then is this BEAUTY or *Harmony* to be found? How is this SYMMETRY to be discover'd and apply'd? Is it any other *Art* than that of PHILOSOPHY, or *the Study of inward Numbers and Proportions*, which can exhibit this in Life? If no other;

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his Affection, a *Horse*, a *Hound*, a *Hawk*! ——— What Doting on these *Beauties*! ——— What Admiration of the *Kind* it-self! And of the particular *Animal*, what Care, and in a manner Idolatry and Confecration; when the Beast belov'd is (as often happens) even set apart from use, and only kept to gaze on, and feed the enamour'd Fancy with highest Delight! —— See! in another Youth not so forgetful of *Human Kind*, but remembring it still in a wrong way! a ΦΙΛΟΚΑΛΟΣ of another sort, a CHÆREA. *Quàm elegans formarum Spectator!* —— See! as to other *Beauties*, where there is no Possession, no Enjoyment or Reward, but barely seeing and admiring: as in the *Virtuoso*-Passion, the Love of *Painting*, and the *Designing* Arts of every kind, so often observ'd. —— How fares it with our *Princely Genius*, our *Grandee* who assembles all these *Beauties*, and within the Bounds of his sumptuous Palace incloses all these Graces of a thousand kinds? —— What Pains! Study! Science! —— Behold the Disposition and Order of these fine sorts of Apartments, Gardens, *Villa's*! —— The kind of Harmony to the Eye, from the various Shapes and Colours agreeably mixt, and rang'd in Lines, intercrossing without confusion, and fortunately co-incident. —— A *Parterre*, Cypress's, Groves, Wilderneſſes. —— Statues, here and there, of *Virtue*, *Fortitude*, *Temperance*. —— *Hero*'s-Busts, *Philosopher*-Heads; with suitable Motto's and Inscriptions. —— Solemn Representations of things deeply natural. —— *Caves*, *Grotto's*, *Rocks*. —— *Urns* and *Obelisks* in rear'd places, and dispos'd at proper distances and points of Sight: with all those Symmetrys which silently express a reigning *Order*, *Peace*, *Harmony*, and *Beauty*! —— But what is there answerable to this, in the MINDS of *the Possessors*? —— What *Possession* or *Property* is theirs? What *Constancy* or *Security* of Enjoyment? What *Peace*, what *Harmony* WITHIN!" ——

Thus our MONOLOGIST, or *Self-discourring* Author, in his usual Strain; when incited to the Search of BEAUTY and the DECORUM, by vulgar Admiration, and the universal Acknowledgment of the SPECIES in *outward* Things, and in the *meaner* and *subordinate* Subjects. By this Inferiour Species, it seems, our finer Inspector distains to be allur'd: And refusing to be captivated by *any thing less* than the *supreme*, original, and *genuine Kind*; he walks at leisure, without Emotion, in deep *philosophical Reserve*, thro all these pompous Scenes; passes unconcernedly by mock Court-Pageants, the illustrious and much-envy'd Porticoes of the Place; overlooks the Rich, the Great, and even the Fair: Feeling no other Astonishment than what is accidentall

Mic. Mother; Who, then, can pos
of this kind, without being beholden
SOPHY? Who can admire the *outward* Beautys,
not recur instantly to the *inward*, which are the
most real and essential, the most naturally affecting,
and of the highest Pleasure, as well as Profit and
Advantage?

In so short a compass does that Learning and
Knowledg lie, on which *Manners* and *Life* depend.
'Tis *We our-selves* create and form our TASTE
If we resolve to have it *just*; 'tis in our powe
We may esteem and value, approve and disappro
as we wou'd wish. For who wou'd not rejoice
be always equal and consonant to himself, and h
constantly that Opinion of things which is nat
and proportionable? But who dares search
NION to the bottom, or call in question his *earl*
prepossessing TASTE? Who is so just to himse
to recal his FANCY from the power of *Fashi*

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accidentally rais'd in him, by the View of these Impos
of this specious *Snare*. For here he observes those
chiefly to be caught and fasten held, who are the h
culers of such Ridicule as his own, and who i
height of this Ridicule prove themselves the impotent
of a SPECIES, which, whether they will or no,
purine; Some, in a *Face*, and certain regular Lines,
Others in a *Palace and Apartments*; Others in an
Dress. —— "O EFFEMINACY! EFFE
"Who wou'd imagine this cou'd be the *Vice* of
"no inconsiderable Men? —— But *Person* is a S
"tery which reaches beyond the Bloom of You
"rienc'd Senator and aged General, can, in ou
"with a Toilet, and take his outward Form int
"ordinary Adjustment and Regulation. ——
"are affected, besides the true. And thus,
"whilst we run in search of *Elegancy* and
"BEAUTY; and adding, as we imagine
"Value to our own *Person*; we grow, in our
"truer SELF, *deformd* and *monstrous*,
"stooping to the lowest Terms of Courtship
"internal Proportion, all *intrinsick* and
"WORTH, for the sake of Things whic
"dow of the Kind." *Supra*, VOL. II
VOL. I. *pag.* 93, &c. and *pag.* 237.

Education, to that of REASON? Cou'd we, however, be thus courageous; we shou'd soon settle in ourselves such an *Opinion* of GOOD as wou'd secure to us an *invariable*, *agreeable*, and *just* TASTE in Life and Manners. Ch. 2.

THUS HAVE I endeavour'd to tread in my *Author's* steps, and prepare the Reader for the serious and downright Philosophy, which even in this * last commented Treatise, our Author keeps still as a Mystery, and dares not formally profess. His pretence has been to *advise Authors*, and polish *Styles*; but his Aim has been to correct *Manners*, and regulate *Lives*. He has affected SOLILOQUY, as pretending only to censure Himself; but he has taken occasion to bring others into his Company, and make bold with *Persons* and *Characters* of no inferior Rank. He has given Scope enough to Raillery and Humour; and has intrench'd very largely on the Province of us *Miscellanarian* Writers. But the Reader is † now about to see him in a new aspect, "a formal and profess'd *Philosopher*, a *System*-Writer, "a *Dogmatist*, and *Expounder*." ——*Habes confitentem reum.*

So to his PHILOSOPHY I commit him. Tho, according as my Genius and present Disposition will permit, I intend still to accompany him at a distance, keep him in sight, and convoy him, the best I am able, thro the dangerous Seas he is about to pass.

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* *Viz.* Treatise III. (ADVICE to an Author) VOL. I.
† *Viz.* In Treatise IV. (The INQUIRY, &c.) VOL. II.

MISCELLANY IV.

CHAP. I.

Connexion and Union of the Subject-Treatises. — PHILOSOPHY *in form.* — *Metaphysicks.* — EQ ity. *Identity.* — *Moral Footing.* — *Proof and D cipline of the* Fancys. — *Settlement of* OPINIO — *Anatomy of* the Mind. — *A Fable.*

WE have already, in the beginning of o preceding *Miscellany*, taken notice of o Author's Plan, and the Connection a Dependency of his * *Joint-Tracts*, comprehended two preceding Volumes. We are now, in our Co mentator-Capacity, arriv'd at length to his *seco* Volume, to which the three Pieces of his *first* appe preparatory. That they were really so design'd, t *Advertisement* to the first Edition of his *Soliloquy* is sufficient Proof. He took occasion there, in a li or two, under the name of his *Printer*, or (as otherwise calls him) his *Amanuensis*, to prepare *for a more elaborate* and methodical Piece which w to follow. We have the System now before u Nor need we wonder, such as it is, that it came *hardly into* the World, and that our Author h *been deliver'd of* it with so much difficulty, an

* *Above, pag.* 94. And below, 193, 194 &c.

ſo long a time. His *Amanuenſis* and he, were C
it ſeems, heretofore upon ſuch good Terms of
eſpondence. Otherwiſe ſuch an unſhapen *Fœ*-
or falſe Birth, as that of which our Author in
Title-page complains, had not formerly ap-
'd abroad. Nor had it ever riſen again in its
decent Form, but for the accidental Publica-
of our Author's Firſt † Letter, which, by a
ſſary Train of Conſequences, occaſion'd the re-
l of this abortive Piece, and gave Uſherance to
Companions.

r will appear therefore in this *Joint*-Edition of
Author's *Five Treatiſes*, that the *Three* former
preparatory to the *Fourth*, on which we are now
r'd; and the *Fifth* (with which he concludes)
nd of *Apology* for this reviv'd Treatiſe concern-
Virtue and *Religion*.

s for his APOLOGY (particularly in what re-
to *reveal'd Religion*, and a *World to come*) I com-
the Reader to the Diſputant Divines, and Gen-
en, whom our Author has introduc'd in that
luding Piece of *Dialogue*-Writing, or *Rhapſodi-*
hiloſophy. Mean while, we have here no other
left us, than to enter into the *dry* PHILOSOPHY,
rigid Manner of our Author; without any *Ex-*
ns into various Literature; without help from
Comick or *Tragick* MUSE, or from the Flowers of
y or *Rhetorick*.

UCH is our preſent Pattern, and ſtrict *moral*
; which our more humorous Reader fore-
wing, may immediately, if he pleaſes, turn over;
oing (as is uſual in many grave Works) a Chap-
or two, as he proceeds. We ſhall, to make
ads, endeavour afterwards, in our following
CELLANY, to entertain him again with more
rſul Fare, and afford him *a Deſſert*, to rectify his
t, and leave his Mouth at laſt in good reliſh.

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† *Vid. To the* INQUIRY (Treatiſe IV.) VOL. II.
‡ *Vid. Letter of* Enthuſiaſm, VOL. I.

VO

Misc. 4. To the *patient* and *grave* READER, ther
who in order *to moralize*, can afford to retire in
Closet, as to ſome religious or devout Exerciſ
preſume thus to offer a few Reflections, in the
port of our Author's profound INQUIRY.
accordingly, we are to imagine our Author
ing, as follows.

HOW LITTLE regard ſoever may be
to that *moral Speculation* or INQUIRY, whi
call the *Study of our-ſelves*; it muſt, in ſtrict
yielded, That all Knowledg whatſoever de
upon this *previous-one*: "And that we can
"ality be aſſur'd of nothing, till we are firſt
"of What *we are* OUR-SELVES." For b
alone we can know what *Certainty* and *Aſſuran*

THAT there is *ſomething* undoubtedly
thinks, our very Doubt it-ſelf and ſcrupulous T
evinces. But in *what Subject* that Thought
and how *that* Subject is continu'd *one and th*
ſo as to anſwer conſtantly to the ſuppos'd T
Thoughts or Reflections which ſeem to run
monioufly thro a long Courſe of Life, with th
relation ſtill to one *ſingle* and *ſelf-ſame* PER
this is not a Matter ſo eaſily or haſtily decid
thoſe who are nice Self-Examiners, or Sea
after *Truth* and *Certainty*.

'TWILL not, in this reſpect, be ſufficie
us to uſe the ſeeming *Logick* of a famous * M
and ſay "*We think*: therefore *We are*."
is a notably invented Saying, after the Model
like Philoſophical Propoſition; That "*What*
— Miraculouſly argu'd! "If *I am*; *I am*;"
Nothing more certain! For the EGO or I,
eſtabliſh'd in the firſt part of the Propoſitic
Ergo, no doubt, muſt hold it good in the latte
the Queſtion is, "What conſtitutes the WE
And, "Whether the I of this inſtant, be th

* Monſieur DES CARTES.

" with that of any instant preceding, or to come." For we have nothing but *Memory* to warrant us: And Memory may be false. We may believe we have thought and reflected thus or thus: But we may be mistaken. We may be conscious of that, as *Truth*; which perhaps was no more than *Dream*: and we may be conscious of that as a *past* Dream, which perhaps was never before so much as dreamt of. Ch. 1.

THIS is what *Metaphysicians* mean, when they say, " That *Identity* can be prov'd only by *Consciousness*; but that Consciousness withal, may be as " well false as real, in respect of what is past." So that the same successional *We* or *I* must remain still, on this account, undecided.

TO the force of this Reasoning I confess I must so far submit, as to declare that for my own part, I take my Being *upon Trust*. Let others philosophize as they are able: I shall admire their strength, when, upon this Topick, they have refuted what able *Metaphysicians* object, and PYRRHONISTS plead in their own behalf.

MEAN while, there is no Impediment, Hindrance, or Suspension of *Action*, on account of these wonderfully refin'd *Speculations*. Argument and Debate go on still. Conduct is settled. Rules and Measures are given out, and receiv'd. Nor do we scruple to act as resolutely upon the mere Supposition that *we are*, as if we had effectually prov'd it a thousand times, to the full satisfaction of our *Metaphysical* or *Pyrrhonean* Antagonist.

THIS to me appears sufficient Ground for a *Moralist*. Nor do I ask more, when I undertake to prove the reality of VIRTUE and MORALS.

IF it be certain that I AM; 'tis certain and demonstrable WHO and WHAT *I ought to be*, even on my own account, and for the sake of my own private *Happiness* and Success. For thus I take the *liberty to proceed*.

THE *Affections*, of which I am conscious, are either GRIEF or JOY; DESIRE, or AVERSION.

For

4. For whatever mere *Senſation* I may experience; if it amounts to neither of theſe, 'tis indifferent, and no way *affects* me.

THAT which cauſes *Joy* and *Satisfaction* when preſent, cauſes *Grief* and *Diſturbance* when abſent: And that which cauſes *Grief* and *Diſturbance* when preſent, does, when abſent, by the ſame neceſſity occaſion *Joy* and *Satisfaction*.

THUS LOVE (which implys *Deſire*, with *Hope* of Good) muſt afford occaſion to *Grief* and *Diſturbance*, when it acquires not what it earneſtly ſeeks. And HATRED (which implys *Averſion*, and *Fear* of Ill) muſt, in the ſame manner, occaſion *Grief* and *Calamity*, when that which it earneſtly ſhun'd, or wou'd have eſcap'd, remains preſent, or is altogether unavoidable.

THAT which being *preſent* can never leave the Mind at reſt, but muſt of neceſſity cauſe *Averſion*, is its ILL. But that which can be ſuſtain'd without any *neceſſary Abhorrence, or Averſion*, is not its ILL; but remains *indifferent* in its own nature; the ILL being in the Affection only, which wants redreſs.

IN the ſame manner, that which being *abſent*, can never leave the Mind at reſt, or without *Diſturbance* and *Regret*, is of neceſſity its GOOD. But that which can be *abſent*, without any *preſent or future Diſturbance to the Mind*, is not its GOOD, but remains *indifferent* in its own nature. From whence it muſt follow, That the Affection towards it, as *ſuppos'd* GOOD, is an *ill* Affection, and creative only of *Diſturbance* and *Diſeaſe*. So that the AFFECTIONS of *Love* and *Hatred*, *Liking* and *Diſlike*, on which the Happineſs or Proſperity of the Perſon ſo much depends, being influenc'd and govern'd by OPINION; the higheſt *Good* or *Happineſs* muſt depend on *right Opinion*, and the higheſt Miſery be deriv'd from *wrong*.

To explain this, I conſider, for inſtance, the *Fancy* or Imagination I have of Death, according

this Subject naturally passing in my Mind. Ch. 1.
is *Fancy*, perhaps, I find united an OPINION
PREHENSION of *Evil* and *Calamity*. Now the
my *Apprehension* of this Evil increases; the
r, I find, my *Disturbance* proves, not only at
proach of the suppos'd Evil, but at the very
t Thought of it. Besides that, the *Thought* it-
ill of necessity so much the oftner recur, as the
on or *Fear* is violent, and increasing.

OM this suppos'd Evil I must, however, fly
so much the more earnestness, as the OPI-
of the *Evil* increases. Now if the Increase of
version can be no Cause of the Decrease or Di-
ion of the *Evil it-self*, but rather the con-
; then the Increase of the *Aversion* must ne-
ily prove *the Increase of Disappointment and Dis-*
ice. And so on the other hand, the *Diminution*
crease of the Aversion (if this may any way be
ed) must of necessity prove the *Diminution of*
d Disturbance, and the better *Establishment of*
d Quiet and Satisfaction.

GAIN, I consider with my-self, That I have
Imagination of something BEAUTIFUL, GREAT,
ECOMING in Things. This *Imagination* I apply
ips to such Subjects as *Plate*, *Jewels*, *Equi-*
, *Coronets*, *Patents of Honour*, *Titles*, or *Pre-*
t. I must therefore naturally seek these, not
ere Conveniencys, Means, or Helps in Life for
ich my Passion cou'd not be so excessive for
s 'em) but as EXCELLENT in themselves, re-
ily attractive of my *Admiration*, and directly
mmediately causing my Happiness, and giving
Satisfaction. Now if *the* PASSION (call it
Opinion (call it *Avarice*, *Pride*, *Vanity*, or

of the necessary Being and Prevalency of some such Pas-
ATION or SENSE (natural and common to
tions, of original Growth in the Mind, the
affections, and the Ground of our *Admiration*,
, *Honour*, *Disdain*, and other natural and uncon-
ons) see *VOL. I. pag. 93, 94, 226, 227.* VOL. II.
, 256, 272, 273, 278, 279. And above, *p. 24, 5*
7, 8. in the Notes.

Misc. 4. *bition*) be indeed incapable of any real Satisfa
even under the moſt ſucceſsful Courſe of Fort
and then too, attended with perpetual Fears of
appointment and Loſs: how can the Mind be
than miſerable, when poſſeſs'd by it? But if in
of forming thus *the Opinion of* GOOD: if inſte
placing WORTH or EXCELLENCE in theſe *out*
Subjects, we place it, where it is trueſt, in *th*
fections or *Sentiments*, in the *governing Part* an
ward Character; we have then the full Enjoyme
it within our power: The *Imagination* or *Opini*
mains ſteddy and irreverſible: And the *Love*, *
and *Appetite* is anſwer'd; without Apprehenſi
Loſs or Diſappointment.

HERE therefore ariſes Work and Employ
for us *Within*. "To regulate FANCY, and
"tify * OPINION, on which all depends."
if our *Loves*, *Deſires*, *Hatreds* and *Averſions* ar
to themſelves; we are neceſſarily expos'd to
leſs Vexation and Calamity: But if theſe are
capable of Amendment, or in any meaſure fle
or variable by *Opinion*; we ought, methinks, to
trial, at leaſt, how far we might by this mean
quire Felicity and Content.

ACCORDINGLY, if we find it evident, on
hand, that by indulging any wrong Appetit
either *Debauch*, *Malice*, or *Revenge*) the Opini
the *falſe Good* increaſes; and the Appetite, v

* "Οτι σάλα ἡ ὑπόληψις· καὶ αὐτὴ δῆλα τοί. "Α
ὅτι θέλεις τὴν ὑπόληψιν, καὶ ὥσπερ κάμηλαν τὴν
Γαλλήν, σαθρὰ σάλα καὶ κόλπῳ ἀκύμαν. M.
βιβ. ιϛ'.

"Οτὲν ἐστὶν ἡ λεκάνη τῷ ὕδατι, τοιοῦτον ἢ ψυχὴ.
ἢ αὐγὴ ἢ προσπίπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντ
"Οταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινε
σ' μὲν τοι κινεῖται· καὶ ὅταν τοίνυν σαλευθῇ τις,
τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα
σισι· καλασάλῳ δ', καθίσαται κάκεῖνα. App. β
κεφ. γ'. See VOL. I. *pag.* 126, &c. 199, 200, 218,
VOL. II. *pag.* 283.

is a *real Ill*, grows so much the stronger: we may be as fully assur'd, on the other hand, that by restraining this Affection, and nourishing a contrary sort in opposition to it; we cannot fail to diminish what is *Ill*, and increase what is properly our *Happiness* and *Good*. Ch. 1.

ON this account, a Man may reasonably conclude, "That it becomes him, by working upon "his own Mind, to withdraw the *Fancy* or *Opinion* "of GOOD or ILL from that to which justly and "by necessity it is not join'd; and apply it, with "the strongest Resolution, to that with which it "naturally agrees." For if the *Fancy* or *Opinion* of Good be join'd to what is not durable, nor in my power either to acquire or to retain; the more such an *Opinion* prevails, the more I must be subject to Disappointment and Distress. But if there be that to which, whenever I apply the *Opinion* or *Fancy* of *Good*, I find the *Fancy* more consistent, and the *Good* more durable, solid, and within my Power and Command; then the more such an Opinion prevails in me, the more Satisfaction and Happiness I must experience.

NOW if I join the *Opinion of Good* to the Possessions of the MIND; if it be in *the Affections* themselves that I place my highest Joy, and in those Objects, whatever they are, of *inward* Worth and Beauty (such as *Honesty*, *Faith*, *Integrity*, *Friendship*, *Honour*) 'tis evident I can never possibly, in this respect, rejoice amiss, or indulge my-self too far in the Enjoyment. The greater my Indulgence is, the less I have reason to fear either Reverse or Disappointment.

THIS, I know, is far contrary in another *Regimen* of Life. The Tutorage of FANCY and PLEASURE, and the easy Philosophy of taking that for Good which * *pleases me*, or which I fancy merely will, *in time*, give me Uneasiness sufficient. 'Tis *plain*, *from* what has been debated, That the less

* VOL. I. *pag.* 108. VOL. II. *pag.* 148.

Misc. 4. *fanciful* I am, in what relates to my Content and Happiness, the more powerful and absolute I must be, in Self-Enjoyment and the Possession of my Good. And since 'tis *Fancy* merely, which gives the force of Good, or power of passing as such, to Things of Chance and outward Dependency; 'tis evident, that the more I take from *Fancy* in this respect, the more I confer upon *my-self*. As I am less led or betray'd by *Fancy* to an Esteem of what depends on *others*; I am the more fix'd in the Esteem of what depends on *my-self* alone. And if I have once gain'd the *Taste* of * LIBERTY, I shall easily understand the force of this Reasoning, and know both my *true* SELF and INTEREST.

THE Method therefore requir'd in this my inward Oeconomy, is, to make those *Fancys* themselves the Objects of my Aversion which justly deserve it; by being the Cause of a wrong Estimation and Measure of *Good* and *Ill*, and consequently the Cause of my Unhappiness and Disturbance.

ACCORDINGLY (as the learned Masters in this Science advise) we are to begin rather † by the *averse*, than

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* VOL. II. *pag.* 280. And below, *pag.* 208, &c.

† Ἆρον ἂν τὴν ἐκκλισιν ἀπὸ πάντων τῶν ἐφ' ἡμῖν, καὶ μηδαμοῦ ὅπῃ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. Epict. κεφ. ζ'. Ὄρεξιν ἆραί σε δεῖ πάντελῶς, ἐκκλισιν δὲ μόνα μεταθεῖναι τὰ προαιρετικά. App. βιβ. γ. κεφ. κβ. This subdued or moderated *Admiration* or *Zeal* in the highest Subjects of *Virtue* and *Divinity*, the Philosopher calls συμμετρον καὶ καταστατικὸν τῶν Ὀρέξεων; the contrary Disposition, τὸ ἄλογον καὶ ὠστικὸν. Βιβ. γ. κεφ. κε. The Reason why this overforward Ardour and Pursuit of high Subjects runs naturally into Enthusiasm and Disorder, is shewn in what succeeds the first of the Passages here cited; *viz.* Τῶν δὲ ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἂν, οὐδέν σοι πάρεστι. And hence the repeated Injunction, Ἀπόσχου παντὶ φαντάσματι ὀρέξεως, ἵνα μετὰ καὶ εὐλόγως ὀρεχθῇς· εἰ δ' εὐλόγως, ὅταν ἔχῃς τι ἐπὶ σεαυτῷ ἀγαθὸν εὖ ὀρεχθήσῃ. Βιβ. γ. κεφ. ιγ'. To this HORACE, in one of his latest Epistles of the deeply philosophical kind, alludes.

Inter-

[redacted] Diſpoſition. We are C[redacted]
[redacted] by the weaning than the ingaging
[redacted] ſince if we give way chiefly to *Inclination*,
ing, applauding, and admiring what is *Great*
ead, we may poſſibly, it ſeems, in ſome high
s of that kind, be ſo amus'd and extaſy'd,
loſe our-ſelves, and miſs our proper Mark,
ant of a ſteddy and ſettled Aim. But being
ſure and infallible in what relates to our *Ill*,
ou'd begin, they tell us, by applying our
on, on that ſide, and raiſing our Indignation
thoſe Meanneſſes of Opinion, and Sentiment,
are the Cauſes of our Subjection, and Per-
.

s the COVETOUS FANCY, if conſider'd as
nſs of Miſery (and conſequently deceſted as a
l) muſt of neceſſity abate: And the AMBI-
FANCY, if oppos'd in the ſame manner,
ſolution, by better Thought, muſt reſign it-
d leave the Mind free, and diſincumber'd in
ſuit of its better Objects.

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ui ſapiens nomen ferat, æquus iniqui,
s quam ſatis eſt Virtutem ſi petat ipſam. Ep. 6. lib. 1.

ie beginning of the Epiſtle,

Admirari prope res eſt una, Numici,
ſe quæ poſſet facere & ſervare beatum. Ibid.

ſe firſt Lines (as many other of HORACE's
:ſt of Philoſophy) have the Air of the EPICU-
ipline and LUCRETIAN *Stile*; yet, by the
ogether, it appears evidently on what Syſtem of
ophy this Epiſtle was form'd. Nor was this Pro-
wondering or *admiring* Habit, in early Students,
e kind of Philoſophy alone. It was common to
er the Reaſon and Account of it might differ, in
the other. The PYTHAGOREANS ſuffi-
their TYRO's, by ſilencing them ſo long on
ſhip to *Philoſophy*. And tho *Admiration*, in the
nſe, as above-mention'd, may be juſtly call'd
nciple or firſt Motion to PHILOSOPHY,
, when once eſpous'd, teaches us to *admire*,
manner from what we did before. See above,
OL. I. pag. 28.

Misc. 4. NOR is the Case different in the
COWARDICE, or FEAR OF DEATH.
leave this Passion *to it-self* (or to certa
manage for us) it may lead us to the r
and tormenting State of Life. But if it
by sounder Opinion, and a just Estimati
it must diminish of course: And the na
of such a Practice must be, the Rescue
from numberless Fears, and Miserys of

THUS at last a MIND, by knowing
its own proper Powers and Virtues, b
and independent. It sees its Hindran
structions, and finds they are wholly
and from *Opinions wrong-conceiv'd*.
conquers in this respect (be it in the
lar) the more it is its own *Master*, feels
tural LIBERTY, and congratulates w
its own *Advancement* and *Prosperity*.

WHETHER some who are call'd *Phi*
so apply'd their Meditations, as to un
thing of this Language, I know not.
am assur'd that many an *honest* and *fre*
low, among the *vulgar Rank* of *People*,
some kind of Feeling or Apprehension
Enjoyment; when refusing to act for
ward Profit, the Thing which from hi
hors, and thinks below him; he g
harder Labour, but more Content,
plain Path. He is secure *within*; fre
World calls *Policy*, or Design; and sin
to the old *Ballad*)

My Mind to me a Kingdom is, &c

Which in *Latin* we may translate,

* ——— *Et mêd*
Virtute me involvo, probamque
Pauperiem sine dote quæro.

* Horat. Od. 29. lib. 3.

I FORGET, it seems, that I am now Ch. 1.
making in the Person of our *grave* INQUIRER. I
you'd consider I have no Right to vary from the
Steps he has set; and that whilst I accompany him
in this particular Treatise, I ought not to make the
least Escape out of the high Road of Demonstration,
into the diverting Paths of *Poetry*, or *Humour*.

Tho' grave however as MORALS are presum'd
in *their own nature*, I look upon it as an essential
Matter in their Delivery, to take now and then the
Natural Air of *Pleasantry*. The first MORALS which
were ever deliver'd in the World, were in *Parables*,
Tales, or *Fables*. And the latter and most consum-
mate Distributors of Morals, in the very politest
times, were great *Tale-Tellers* and Retainers to ho-
nest *Æsop*.

CHAPTER all the regular *Demonstrations* and *De-
ductions* of our grave Author, I dare say 'twou'd be
a high Relief and Satisfaction to his Reader, to hear
an *Apologue*, or *Fable*, well told, and with such hu-
mour as to need no sententious *Moral* at the end,
to make the application.

As an Experiment in this case, let us at this in-
stant imagine our grave *Inquirer* taking pains to
shew us, at full length, the unnatural and unhappy
Excursions, Rovings, or Expeditions of our ungo-
vern'd FANCYS and OPINIONS over a World of
Riches, *Honours*, and other ebbing and flowing Goods.
He performs this, we will suppose, with great Sa-
gacity, to the full measure and scope of our Atten-
tion. Mean while, as full or satiated as we might
find our-selves of serious and solid Demonstration,
'tis odds but we might find Vacancy still sufficient
to receive Instruction by another Method. And I
dare answer for Success, shou'd a merrier *Moralist*
of the ÆSOPEAN-*School* present himself; and, hear-
ing of this *Chace* describ'd by our *Philosopher*, beg
leave to represent it to the life, by a homely *Cur* or
two, of his Master's ordinary Breed.

"TWO of this Race (he wou'd tell us) having "been daintily bred, and in high thoughts of what "they call'd *Pleasure* and *good Living*, travel'd once "in queſt of Game and Raritys, till they came by "accident to the Sea-ſide. They ſaw there, at a "diſtance from the ſhore, ſome floating pieces of a "Wreck, which they took a fancy to believe ſome "wonderful rich *Dainty*, richer than *Ambergreeſe*, or "the richeſt Product of the Ocean. They cou'd "prove it, by their Appetite and Longing, to be "no leſs than *Quinteſſence of the Main*, *ambroſial "Subſtance*, the *Repaſt of marine Deitys*, ſurpaſſing "all which *Earth* afforded.——By theſe rhetorical "Arguments, after long Reaſoning with one an- "other in this florid Vein, they proceeded from one "Extravagance of Fancy to another; till they came "at laſt to this iſſue. Being unaccuſtom'd to Swim- "ming, they wou'd not, it ſeems, in prudence, "venture ſo far out of their Depth as was neceſſary "to reach their imagin'd *Prizes*: But being ſtout "Drinkers, they thought with themſelves, they "might compaſs to drink all which lay in their "way; even *The* SEA it-ſelf; and that by the "method they might ſhortly bring their Goods ſafe "to dry Land. To work therefore they went; and "drank till they were Both *burſt*."

FOR my own part, I am fully ſatisfy'd that there are more *Sea-drinkers* than one or two, to be found among the principal Perſonages of Mankind: I think that if theſe *Dogs* of ours were *ſilly Curs*, many who paſs for *wiſe* in our own Race are little wiſer; and may properly enough be ſaid to have *the Sea to drink*.

'TIS pretty evident that they who live in the higheſt Sphere of human Affairs, have a very uncertain View of the thing call'd *Happineſs* or Good. It lies out at Sea, far diſtant, in the *Offin*; [illegible] ken it but very imperfectly [illegible] come up [illegible]

[illegible] wiſe of the matter, and far ſhort of their Ch. [illegible]'d End.——" Firſt a general Acquaintance, ——— Viſits, Leeves. ——— Attendance upon the *Great* and *Little*.——Popularity.——— A Place in Parliament.——Then another at Court.—— Then Intrigue, Corruption, Proſtitution. —— Then a higher Place.——— Then *a Title*.——— Then a Removo.——A *new* MINISTER!—— Factions at Court.——Ship-wreck of *Miniſtrys*. ———The *new*: The *old*.——Engage with *one*: piece up with *t'other*.———Bargains; Loſſes; *Affair-Gennis*; Retrievals." ——Is not this, *the thin to drink?*

Ne ſi Divitiis prudentum reddere poſſint,
Si cupidum timidumque minis te; nempe ruberes
Pruvro in Verris: ne ſi quis avarior unc.

But leſt I ſhou'd be tempted to fall into a manner I have been oblig'd to diſclaim in this part of my *Miſcellaneous* Performance; I ſhall here ſet a Period to this Diſcourſe, and renew my Attempt of ſerious Reflection and grave Thought, by taking up my Clew in a freſh Chapter.

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* Horat. Ep. 2. lib. 2.

CHAP.

CHAP. II.

Passage from Terra Incognita *to the visible Wo*
— *Mistress-ship of* NATURE. — *Animal-Confe*
racy, Degrees, Subordination. — *Master-Ani*
Man. *Privilege of his Birth.* — *Serious Cou*
nance of the Author.

AS heavily as it went with us, in the deep p
losophical part of our preceding Chapter; a
as necessarily engag'd as we still are to prosecute
same serious INQUIRY, and *Search*, into those d
Sources; 'tis hop'd, That our remaining *Philoso*
may flow in a more easy Vein; and the secc
Running be found somewhat clearer than the fi
However it be; we may, at least, congratulate w
our-selves for having thus briefly pass'd over t
Metaphysical part, to which we have paid sufficie
deference. Nor shall we scruple to declare our O
nion, " That it is, in a manner, necessary for O
" who wou'd usefully *philosophize*, to have a *Kno*
" *ledg* in this part of Philosophy sufficient to sati
" him that there is no *Knowledg* or *Wisdom* to
" learnt from it." For of this Truth nothing l
sides Experience and Study will be able fully to cc
vince him.

WHEN we are even past these empty Regic
and Shadows of Philosophy; 'twill still perhaps a
pear an uncomfortable kind of travelling thro th
other *invisible Ideal* Worlds: such as the Study
Morals, we see, engages us to visit. Men must
quire a very peculiar and strong Habit of turni
their Eye inwards, in order to explore the *interi*
Regions and *Recesses* of the MIND, the *hollow Cave*

BUT what can one do? Or how dispense with these *darker* Disquisitions and *Moon-light* Voyages, when we have to deal with a sort of *Moon-blind* WITS, who tho very acute and able in their kind, may be said to renounce *Day-light*, and *extinguish*, in a manner, the bright visible outward World, by allowing us to *know* nothing beside what we can *prove*, by strict and formal *Demonstration*? Ch. 2.

'TIS therefore to satisfy such rigid *Inquirers* as these, that we have been necessitated to proceed by the *inward* way; and that in our preceding Chapter we have built only on such foundations as are taken from our very *Perceptions*, *Fancies*, *Appearances*, *Affections* and *Opinions* themselves, without regard to any thing of *an exteriour* WORLD, and even on the supposition that there is *no such World in being*.

SUCH has been our late dry Task. No wonder if it carrys, indeed, a meager and raw Appearance. It may be look'd on, *in Philosophy*, as worse than a mere EGYPTIAN *Imposition*. For to make *Brick* without *Straw* or *Stubble*, is perhaps an easier labour, than to prove MORALS without *a World*, and establish *a Conduct of Life* without the supposition of *any thing living or extant* besides our immediate *Fancy*, and WORLD *of Imagination*.

BUT having finish'd this *mysterious* Work, we come now to open *Day*, and *Sunshine*: And, as a Poet perhaps might express himself, we are now ready to quit

> *The dubious Labyrinths, and* Pyrrhonean *Cells*
> *Of a* Cimmerian *Darkness.*———

We are, henceforward, to trust our Eyes, and take for real *the whole Creation*, and *the fair Forms* which lie before us. We are to believe the Anatomy of our *own Body*, and in proportionable Order, *the Shapes*, *Forms*, *Habits*, and *Constitutions* of other Animal-Races. Without demurring on the profound wo-

ders

Misc. 4. dern Hypothesis of *animal Insensibility*, we are to b
lieve firmly and resolutely, "That other Creatur
"have their *Sense* and *Feeling*, their mere *Passions* a
"*Affections*, as well as our-selves." And in th
manner we proceed accordingly, on our Author
Scheme, "To inquire what is truly *natural* to ea
"Creature: And Whether that which is *natural*
"each, and is its *Perfection*, be not withal its *Ha*
"*pineſs* or *Good*."

To deny there is any thing properly *natural* (a
ter the Conceſſions already made) wou'd be u
doubtedly very preposterous and absurd. NATUR
and the *outward* World being own'd exiſtent, th
reſt muſt of neceſſity follow. The *Anatomy* of B
dys, the *Order* of the Spheres, the *proper Mechaniſ*
of a thouſand kinds, and the infinite *Ends* and *fu*
able *Means* eſtabliſh'd in the general Conſtitutio
and Order of Things; all this being once admitte
and allow'd to paſs as certain and unqueſtionabl
'tis as vain afterwards to except againſt the Phra
of *natural* and *unnatural*, and queſtion the Propriet
of this Speech appli'd to the particular Forms an
Beings in the World, as it wou'd be to except again
the common Appellations of *Vigour* and *Decay*
Plants, *Health* or *Sickneſs* in Bodys, *Sobriety* or *Di*
traction in Minds, *Proſperity* or *Degeneracy* in an
variable part of the known Creation.

WE may, perhaps, for Humour's ſake, or afte
the known way of Diſputant Hoſtility, in the ſup
port of any odd Hypotheſis, pretend to deny this *na*
tural and *unnatural* in Things. 'Tis evident, how
ever, that tho our Humour or Taſte be, by ſuch A
fectation, ever ſo much deprav'd; we cannot reſi
our natural * *Anticipation* in behalf of NATURE; a
cordin

* See what is ſaid above on the word *Senſus Communis*, in th
ſecond Treatiſe, VOL. I *pag.* 70, &c. and *pag.* 75, 93, 94, 9
And in the ſame VOL. *p.* 226, &c. and 237, 238, &c. N
in VOL. II. *p.* 200, 266, 267, &c. concerning the natu
Ideas and the *Pre-conceptions* or *Pre-ſenſations* of this kind;
Προλήψεις, of which a learned Critick and Maſter in all
lo

cording to whose ſuppos'd *Standard* we perpetually approve and diſapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in debate) we inevitably appeal, and pay our conſtant Homage, with the moſt apparent Zeal and Paſſion. Ch. 5

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loſophy, modern and antient, takes notice, in his lately publiſh'd Volume of *Socratick* Dialogues; where he adds this Reflection, with reſpect to ſome Philoſophical Notions much in vogue amongſt us of late, here in ENGLAND. *Obiter dum-taxat addemus*, Socraticam, *quam expoſuimus*, Doctrinam *magno uſui eſſe poſſe, ſi probè expendatur, dirimendæ inter viros doctos controverſiæ, ante paucos annos, in* BRITANNIA *præſertim, exortæ, de* Ideis Innatis, *quas dicere poſſis ἐμφύτους ἐννοίας. Quamvis enim nullæ ſint, ſi adcuratè loquamur, notiones à naturæ animis noſtris inſitæ; attamen nemo negarit ita eſſe facultates Animorum noſtrorum naturâ adfectas, ut quàm primùm ratione uti incipiamus, Veram à Falſo, Malum à Bono aliquo modo diſtinguere incipiamus. Species* Veritatis *nobis ſemper placet; diſplicet contra* Mendacii: *Imò &* HONESTUM INHONESTO *præferimus; ob* Semina *nobis indita, quæ tum demum in lucem prodeunt, cum ratiocinari poſſumus, eoque uberiores fructus proferunt, quò melius ratiocinamur, adcuratioreque inſtitutione adjuvamur.* Æſch. Dial. cum Silvis Philol. Jo. Cler. *ann.* 1711. *pag.* 176. They ſeem indeed to be but weak *Philoſophers*, tho able *Sophiſts*, and artful Confounders of Words and Notions, who wou'd refute *Nature* and *Common Senſe*. But NATURE will be able ſtill to ſhift for herſelf, and get the better of thoſe Schemes which need no other Force againſt them, than that of HORACE's ſingle Verſe:

Dente Lupus, cornu Taurus petit. Unde, niſi INTUS *Monſtratum?* Sat. 1. Lib. 2.

An ASS (as an *Engliſh* Author ſays) never *butts* with his Ears; tho a Creature born to *an arm'd Forehead*, exerciſes his *butting* Faculty long e'er his *Horns* are come to him. And perhaps if the *Philoſopher* wou'd accordingly examine himſelf, and conſider his *natural* Paſſions, he wou'd find there were ſuch belong'd to him as Nature had premeditated in his behalf, and for which ſhe had furniſh'd him with *Ideas* long before any particular Practice or Experience of his own. Nor wou'd he need be ſcandaliz'd with the Compariſon of *a Goat*, or *Boar*, or other of HORACE's premeditating Animals, who have more *natural Wit*, it ſeems, than *our Philoſopher*: if we may judg of him by his own Hypotheſis, which denies the ſame *implanted* SENSE and *natural Ideas* to his own Kind.

Cras donaberis Hædo
Cui Frons turgida Cornibus
Primis, & Venerem & Prælia deſtinat.
Od. 13. lib. 3.

And, *Ferris, obliquum meditantis Ictum.*
Ibid. Od. 22.

'Tis

Misc. 4. 'TIS here, above all other places, that we may say with strict Justice,

* NATURAM *expellas Furcâ, tamen usque recurr*

THE airy Gentlemen, who have never it in their thoughts *to study* NATURE in t *own* Species; but being taken with other Lo have apply'd their Parts and Genius to the s Study in a *Horse*, a *Dog*, a *Game-Cock*, a *Ha* or any other † Animal of that degree; know well, that to each Species there belongs a s ral Humour, Temper, and Turn of inward position, as real and peculiar as the Figure outward Shape which is with so much Curi beheld and admir'd. If there be any thing eve little amiss or wrong in the *inward* Frame, the *mour* or *Temper* of the Creature, 'tis readily c *vicious*; and when more than ordinarily wrong, *natural*. The Humours of the Creatures, in c to their redress, are attentively observ'd; somet indulg'd and flatter'd; at other times controul'd check'd with proper Severitys. In short, their fections, Passions, Appetites, and Antipathys, a duly regarded as those in Human Kind, unde strictest Discipline of Education. Such is *The Se of inward Proportion and Regularity of Affections*, in our Noble Youths themselves; who in this re are often known expert and able *Masters of E tion*, tho not so susceptible of *Discipline* and *C* in their own case, after those early Indulgenc which their Greatness has intitled 'em.

AS little favourable however as these sp Gentlemen are presum'd to show themselves tov

* *Hor. Lib.* 1. *Ep.* 10.

† *VOL. II. pag.* 60, 61, &c. and 86, &c. and &c.

the Care or Culture of their *own* Species; as remote Ch. 2.
as their Contemplations are thought to lie from *Nature* and *Philoſophy*, they confirm plainly and eſtabliſh our Philoſophical Foundation of the *natural* Ranks, Orders, interiour and exteriour Proportions of the ſeveral diſtinct Species and Forms of Animal Beings. Aſk one of theſe Gentlemen, unawares, when ſollicitouſly careful and buſy'd in the great Concerns of his *Stable*, or *Kennel*, "Whether his "*Hound* or *Greyhound*-Bitch who eats her Puppys, "is as *natural* as the other who nurſes 'em?" and he will think you frantick. Aſk him again, "Whether he thinks the *unnatural* Creature who "acts thus, or the *natural-one* who does otherwiſe, "is beſt in its kind, and enjoys it-ſelf the moſt?" And he will be inclin'd to think ſtill as ſtrangely of you. Or if perhaps he eſteems you worthy of better Information; he will tell you, "That his *beſt-bred* Creatures, and of the *trueſt* Race, are ever "the nobleſt and moſt generous in their *Natures*: "That it is this chiefly which makes the diffe-"rence between the *Horſe* of good Blood, and the "errant *Jade* of a baſe Breed; between the *Game-*"*Cock*, and the *Dunghill-Craven*; between the true "*Hawk*, and the mere *Kite* or *Buzzard*; and be-"tween the right *Maſtiff*, *Hound*, or *Spaniel*, and "the very *Mungrel*." He might, withal, tell you perhaps with a maſterly Air in this Brute-Science, "That the timorous, poor-ſpirited, lazy and glut-"tonous of his *Dogs*, were thoſe whom he either "ſuſpected to be of a ſpurious Race, or who had "been by ſome accident ſpoil'd in their Nurſing "and Management: For that this was not *natural* "to 'em. That in every Kind, they were ſtill the "miſerableſt Creatures who were thus ſpoil'd: "And that having each of 'em their proper *Chaſe* "or *Buſineſs*, if they lay reſty and *out of their* "*Game*, chamber'd, and idle, they were the ſame "as if taken out of their Element. That the

Misc. 4. "ſaddeſt Curs in the World, were thoſe who
" the Kitchin-Chimney and Dripping-pan for
" Delight; and that the only *happy* DOG (wer
" to be a *Dog* ONE's-SELF) was *he* who in hi
" *per* Sport and Exerciſe, his *natural* Purſui
" Game, endur'd all Hardſhips, and had ſo
" Delight in Exerciſe and in the Field, as to
" *Home* and his *Reward*."

THUS the *natural* Habits and Affections o
inferiour Creatures are known; and their *unn*
and degenerate part diſcover'd. Depravity and
ruption is acknowledg'd as real in their *Affe*
as when any thing is miſhapen, wrong, or
ſtrous in their *outward Make*. And notwith
ing much of this inward Depravity is diſcovera
the Creatures tam'd by Man, and, for his S
or Pleaſure merely, turn'd from their natural
into a contrary Life and Habit: notwithſta
that, by this means, the Creatures who nat
herd with one another, loſe their aſſociating
mour, and they who naturally pair and are
ſtant to each other, loſe their kind of Conjug
liance and Affection; yet when releas'd fro
man Servitude, and return'd again to their n
Wilds, and rural Liberty, they inſtantly reſum
natural and regular Habits, ſuch as are con
to the Increaſe and Proſperity of their own Sp

WELL it is perhaps for *Mankind*, that tho
are ſo many Animals who naturally herd *for Com*
ſake, and *mutual Affection*, there are ſo few
for *Conveniency*, and *by Neceſſity* are oblig'd
ſtrict Union, and kind of Confederate State.
Creatures who, according to the Oeconon
their Kind, are oblig'd to make themſelves H
tions of Defence againſt the Seaſons and oth
cidents; they who in ſome parts of the Ye
depriv'd of all Subſiſtence, and are therefor
ceſſitated to accumulate in another, and to
vide withal for the Safety of their collected

are *by their Nature* indeed as strictly join'd, and Ch. with as proper Affections towards their Publick and Community, as the looser Kind, of a more easy Subsistence and Support, are united in what relates merely to their Offspring and the Propagation of their Species. Of these *thoroughly-associating* and *Confederate-Animals*, there are none I have ever heard of, who in Bulk or Strength exceed *the* BEAVER. The major part of these *Political* Animals, and Creatures *of a joint Stock*, are as inconsiderable as the Race of ANTS or BEES. But had Nature assign'd such an Oeconomy as this, to so puissant an Animal, for instance, as *the* ELEPHANT, and made him withal as prolifick as those smaller Creatures commonly are; it might have gone hard perhaps with *Mankind:* And a single Animal, who by his proper Might and Prowess has often decided the Fate of the greatest Battels which have been fought by Human Race, shou'd he have grown up into a Society, with a Genius for Architecture and Mechanicks proportionable to what we observe in those smaller Creatures; we shou'd, with all our invented Machines, have found it hard to dispute with him the Dominion of the Continent.

WERE we in a disinterested View, or with somewhat less Selfishness than ordinary, to consider the Oeconomys, Parts, Interests, Conditions, and Terms of Life which *Nature* has distributed and assign'd to the several *Species* of Creatures round us, we shou'd not be apt to think our-selves so hardly dealt with. But Whether our Lot in this respect be just, or equal, is not the Question with us, at present. 'Tis enough that we know "There is certainly *an* "*Assignment* and *Distribution:* That each *Oeconomy* or "*Part* so distributed, is in it-self uniform, fix'd, and "invariable; and That if any thing in the Creature "be accidentally impair'd; if any thing in the inward "*Form, the Disposition*, Temper or Affections, be "*contrary or unsutable* to the distinct Oeconomy or "*Part*, the Creature is *wretched* and *unnatural*."

THE final or natural Affections, which our Author confiders as eſſential to the Health, *Wholeneſs*, or Integrity of the particular Creature, are ſuch as contribute to the Welfare and Proſperity of that *Whole* or Species, to which he is by nature join'd. All the Affections of this Kind our Author comprehends in that ſingle name of natural. But as the Deſign or End of Nature in each Animal-Syſtem, is exhibited chiefly in the Support and Propagation of the particular Species; it happens, of conſequence, that thoſe Affections of mutuall Alliance and natural Kindneſs between the Parent and the Offspring, are known more particularly by the name of * *natural Affections*. However, ſince it is evident that all Defect or Depravity of Affection, which counterworks or oppoſes the original Conſtitution and Oeconomy of the Creature, is *unnatural*; it follows, "That in Creatures who by their particular Oeconomy are fitted to *the publick Society* "and Rule of *common Good*, the moſt *unnatural* of "all Affections are thoſe which ſeperate from this "Community; and the moſt *truly natural*, generous "and noble, are thoſe which tend towards *Publick* "Service, and the Intereſt of *the* SOCIETY *at* "*large*."

THIS is the main *Problem* which our Author in more *philoſophical* Terms demonſtrates, † in this Treatiſe, "That for a Creature whoſe natural End "is Society, *to operate as it is by Nature appointed him* "*towards the Good of ſuch his* SOCIETY, *or* WHOLE, "is in reality *to purſue his own natural and proper* "GOOD;" And "That *to operate contrary-wiſe*, or "by ſuch Affections as ſever from that common "Good, or publick Intereſt, is, in reality, *to work*

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* Στέργα. *For* which we have no particular Name, in our Language.

† *Viz. The* INQUIRY concerning Virtue. VOL. II.

"towards

" *towards his own natural and proper* ILL." Ch. 2.
Now if *Man*, as has been prov'd, be juſtly rank'd in the number of thoſe Creatures whoſe Oeconomy is according to *a joint-Stock* and *publick-Weal*; if it be underſtood, withal, that the only State of his Affections which anſwers rightly to this *Publick-Weal* is the regular, orderly, or virtuous State; it neceſſarily follows, " That VIRTUE is his *natural Good*, " and VICE his *Miſery* and *Ill*."

AS for that further Conſideration, " Whether " NATURE has orderly and juſtly diſtributed the " ſeveral *Oeconomys* or *Parts*; and Whether the " Defects, Failures, or Calamitys of *particular* Syſ- " tems are to the advantage of all *in general*, " and contribute to the Perfection of the *one* com- " mon and univerſal Syſtem;" we muſt refer to our Author's profounder Speculations in this his INQUIRY, and in his following *Philoſophick* DIALOGUE. But if what he advances in this reſpect be real, or at leaſt the moſt probable by far of any Scheme or Repreſentation which can be made of *the Univerſal Nature* and *Cauſe of things*; it will follow, " That ſince MAN has been ſo conſtitut- " ed, by means of his rational part, as to be con- " ſcious of this his more immediate Relation to " the Univerſal Syſtem, and Principle of Order " and Intelligence; he is not only *by Nature* ſo- " ciable, within the Limits of his own Species, or " Kind; but in a yet more generous and exten- " ſive manner. He is not only *born to* VIRTUE, " *Friendſhip*, *Honeſty* and *Faith*, but to RELIGION, " *Piety*, *Adoration*, and a * *generous Surrender* of " his Mind to whatever happens from that *Supreme* " CAUSE, or ORDER of Things, which he ac- " knowledges intirely *juſt*, and *perfect*."

* VOL. II. *pag.* 48, &c.

THESE ARE are our *Author's* formal ar
grave Sentiments; which if they were not truly &
and sincerely espous'd by him, as the real Result
his best Judgment and Understanding, he wou'd
guilty of a more than common degree of Impo
ture. For, according to his own * Rule, an
fected Gravity, and feign'd Seriousness carry'd
thro any Subject, in such a manner as to leave
Insight into the Fiction or intended Raillery; is
truth no *Raillery*, or *Wit*, at all; but a gross,
moral, and illiberal way of *Abuse*, foreign to
Character of a *good Writer*, a *Gentleman*, or *M*
WORTH.

BUT since we have thus acquitted our-selv
that serious Part, of which our Reader was b
hand well appriz'd; let him now expect us
in our original MISCELLANEOUS Manner a
pacity. 'Tis here, as has been explain'd t
that *Raillery* and *Humour* are permitted; and
Sallys, and Excursions of every kind are fo
greeable and requisite. Without this, ther
be less Safety found, perhaps, in *Thinking*,
light *Reflection* might run us up to the d
State of *Meditation*. And in reality, *profou*
ing is many times the Cause of *shallow Tho*
prevent this *contemplative Habit* and *Cha*
which we see so little good effect in the
have reason perhaps to be fond of the
Manner in Writing, and Discourse; espe
Subject be of *a solemn* kind. There is
in this case, to interrupt the long-spu
Reasoning, and bring into the Mind, b
rent Glances and broken Views, wh
easily be introduc'd by *one* steddy Be
nu'd Stretch of Sight.

* VOL. I. pag. 43.

MISCELLANY V.

CHAP. I.

Ceremonial adjusted, between AUTHOR *and* READER. —*Affectation of Precedency in the former.*—*Various Claim to Inspiration.*—*Bards*; *Prophets*; Sibylline *Scripture.*—*Written Oracles*; *in* Verse *and* Prose.—*Common Interest of antient Letters and Christianity.*—*State of* Wit, *Elegance, and Correctness.* —*Poetick Truth.*—*Preparation for Criticism on* our Author, *in his concluding Treatise.*

OF all the artificial Relations form'd between Mankind, the most capricious and variable is that of *Author* and *Reader*. Our Author, for his part, has declar'd his Opinion of this, where * he gives his Advice to modern Authors. And tho he supposes that every *Author in Form*, is, in respect of the particular matter he explains, superiour in Understanding to his *Reader*; yet he allows not that any Author shou'd assume the upper hand, or pretend to withdraw himself from that necessary Subjection to foreign Judgment and Criticism, which must determine the Place of Honour on the Reader's side.

* *Viz.* Treatise III.

Misc. 5. 'TIS evident that an Author's Art and I
are for his *Reader*'s ſake alone. 'Tis to his
he makes his application, if not openly and
edly, yet, at leaſt, with implicit Courtſhip.
indeed, and eſpecially thoſe of a modern kind
a peculiar manner of treating this Affair with
hand. They pretend to ſet themſelves above
kind. " Their *Pens* are *ſacred:* Their Stile a
" terance *Divine.*" They write, often, as in
guage foreign to Human Kind; and wou'd
to be reminded of thoſe poor Elements of
their *Alphabet* and *Grammar.*

BUT here inferiour Mortals preſume o
intercept their Flight, and remind them of th
lible and human part. Had thoſe firſt Poe
began this Pretence to *Inſpiration*, been ta
manner of communicating their rapturous Th
and high Ideas by ſome other Medium th
of *Stile* and *Language*; the Caſe might hav
otherwiſe. But the *inſpiring* DIVINITY or
having, in the Explanation of her-ſelf, ſu
her Wit and Senſe to the Mechanick Rules
man arbitrary Compoſition; ſhe muſt, in
quence, and by neceſſity, ſubmit her-ſelf to
Arbitration, and the *Judgment* of the *literate*
And thus THE READER is ſtill ſuperiour, an
the upper hand.

'TIS indeed no ſmall Abſurdity, to
Work or Treatiſe, written in *human Langu*
be above *human Criticiſm*, or *Cenſure.* Fo
Art of Writing be from the Grammatical R
human Invention and Determination; if eve
Rules are form'd on caſual Practice and vario
there can be no *Scripture* but what muſt of
be ſubject to the Reader's narrow Scruti
ſtrict Judgment; unleſs a Language and Gr
different from any of human Structure, w
livered down from Heaven, and miraculo
commodated to human Service and Capacity

2

'Tis no otherwiſe in the Grammatical Art of Characters, and *painted Speech*, than in the Art of *Painting* it ſelf. I have ſeen, in certain Chriſtian Churches, an antient Piece or two, affirm'd, on the ſolemn Faith of Prieſtly Tradition, "to have been "Angelically and Divinely wrought, by a ſuper-"natural Hand, and ſacred Pencil." Had the Piece happen'd to be of a Hand like RAPHAEL'S, I cou'd have found nothing certain to oppoſe to this Tradition. But having obſerv'd the whole *Stile* and Manner of the pretended heavenly Workmanſhip to be ſo indifferent as to vary in many Particulars from *the Truth of Art*, I preſum'd within my-ſelf to beg pardon of the Tradition, and aſſert confidently, "That if the *Pencil* had been Heaven-"guided, it cou'd never have been ſo lame in its "performance:" It being a mere contradiction to all Divine and Moral Truth, that *a Celeſtial Hand*, ſubmitting it-ſelf to the Rudiments of *a human Art*, ſhou'd ſin againſt *the* ART *it-ſelf*, and expreſs *Falſhood* and *Error*, inſtead of *Juſtneſs* and *Proportion*. Ch. V.

IT may be alledg'd perhaps, "That there are, "however, certain AUTHORS in the World, who "tho, of themſelves, they neither boldly claim the "Privilege of *Divine Inſpiration*, nor carry indeed "the leaſt reſemblance of *Perfection* in their Stile "or Compoſition; yet they ſubdue *the* READER, "gain the Aſcendant over his Thought and Judg-"ment, and force from him a certain *implicit Vene-"ration* and *Eſteem*." To this I can only anſwer, "That if there be neither Spell nor In-"chantment in the Caſe; this can plainly be no "other than mere ENTHUSIASM;" except, perhaps, where *the ſupreme Powers* have given their Sanction to any *Religious Record*, or *pious Writ*: And in this Caſe, indeed, it becomes immoral and profane in any one, to deny abſolutely, or diſpute *the ſacred Authority* of the leaſt Line or Syllable contain'd

Misc. 5. tain'd in it. But ſhou'd *the Record*, inſtead of ing *ſingle*, *ſhort* and *uniform*, appear to be *multi rious*, *voluminous*, and *of the moſt difficult Interpre tion*; it wou'd be ſomewhat hard, if not wholly i practicable in the Magiſtrate, to ſuffer this Rec to be *univerſally current*, and at the ſame time p vent its being *variouſly apprehended* and *deſcanted* by the ſeveral *differing Genius's* and *contrary Ju ments* of Mankind.

'TIS remarkable, that in the politeſt of all tions, the Writings look'd upon as moſt *ſacred*, w thoſe of their great POETS; whoſe Works ind were truly *Divine*, in reſpect of *Art*, and *the fection of their Frame and Compoſition*. But there yet more * *Divinity* aſcrib'd to them, than wha comprehended in this latter Senſe. The Notion vulgar Religion were built on their miraculous rations. The wiſer and better ſort themſelves a regard to them in this reſpect; tho they ir preted them indeed more *allegorically*. Even the *loſophers* who criticis'd 'em with moſt Severity, not their leaſt Admirers; when they † aſcrib' 'em that Divine *Inſpiration*, or *ſublime* ENTHUSI of which our Author has largely treated ‡ elſewh

IT wou'd, indeed, ill become any Pretend Divine Writing, to publiſh his Work under a racter of *Divinity*; if, after all his Endeavour came ſhort of *a conſummate and juſt Performance*. this reſpect the *Cumean* SIBYL was not ſo creet or frantick, as ſhe might appear, perhap writing her *Prophetick* Warnings and pretende *ſpirations* upon *Joint-Leaves*; which, immed after their elaborate Superſcription, were to pieces, and ſcatter'd by the Wind.

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* Supra, *pag.* 106. in the Notes.
† VOL. I. *pag.* 36, 37.
‡ *Viz.* Letter of Enthuſiaſm, VOL. I. And above, *II. chap. 1, 2.*

* *Insanam vatem aspicies; quæ rupe sub imâ* Ch. 1.
Fata canit, foliisque notas, & nomina mandat.
Quæcunque in foliis descripsit Carmina Virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt,
Verum eadem, verso tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes:
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat,
Inconsulti abeunt, sedemque odere SIBYLLÆ.

'Twas impossible to disprove the DIVINITY of such *Writings*, whilst they cou'd be perus'd only in *Fragments*. Had the Sister-*Priestess* of DELPHOS, who deliver'd her-self in audible plain *Metre*, been sound at any time to have transgress'd *the Rule of Verse*, it wou'd have been difficult in those days to father the lame Poetry upon APOLLO himself. But where the Invention of *the Leaves* prevented the reading of a single Line intire; whatever Interpretations might have been made of this *fragil* and *volatil* Scripture, no Imperfection cou'd be charg'd on the *Original* TEXT it-self.

WHAT those † Volumes may have been, which the disdainful SIBYL or Propheteſs committed to the Flames; or what the remainder was, which the *Roman* Prince received, and consecrated; I will not pretend to judg: Tho it has been admitted for Truth by the antient Christian Fathers, That these Writings were so far Sacred and Divine, as to have propheſy'd of the Birth of our *Religious Founder*, and bore testimony to that *Holy Writ* which has preserv'd his Memory, and is justly held, in the highest degree, *sacred* among Christians.

* Virg. Æn. lib. 3.

† *Libri tres in Sacrarium tanditi, Sibyllini appellati. Ad eos quasi ad Oraculum Quindecemviri adeunt cum Dii immortales publicè consulendi sunt.* Aul. Gell. lib. 1. c. 19. & Plin. lib. 13. c. 13. *But of this first* Sibylline Scripture, *and of other canonized Books and additional Sacred Writ among the* ROMANS *see what* DIONYSIUS HALICARNASSEUS *cites (from* VARRO's *Roman Theologicks) in his History, lib. 4. c. 62.*

Misc. 5. THE Policy however of *Old* ROME was such not absolutely to rest the Authority of their R gion on any *Compoſition of Literature*. The SIB LINE *Volumes* were kept ſafely lock'd, and inſpe only by ſuch as were ordain'd, or deputed for purpoſe. And in this Policy the *New* ROME follow'd their Example; in ſcrupling to annex Supreme Authority and Sacred Character of Infa bility *to* SCRIPTURE *it-ſelf*; and in refuſing to ſ mit *that Scripture* to *publick* Judgment, or tes Eye or Ear but what they qualify for the Inſpec of ſuch ſacred Myſterys.

THE *Mahometan* Clergy ſeem to have a diffe Policy. They boldly reſt the Foundation of t Religion on *a Book*: Such a one as (according their Pretenſion) is not only perfect, but *inim ble*. Were a real Man of Letters, and a juſt tick permitted to examine this *Scripture* by the kno Rules of Art; he wou'd ſoon perhaps refute Plea. But ſo barbarous is the accompanying Po and Temper of theſe *Eaſtern* Religioniſts, that t diſcourage and in effect extinguiſh all true Learni Science, and the politer Arts, in company with antient Authors and Languages, which they ſet aſi and by this infallible Method, leave their SAC WRIT *the ſole Standard of literate Performance*. being *compar'd* to nothing beſides it-ſelf, or wh of an inferiour kind, it muſt undoubtedly be thou *incomparable*.

'TWILL be yielded, ſurely, to the Honou the *Chriſtian* World, that their *Faith* (eſpecially of the Proteſtant Churches) ſtands on a more g rous Foundation. They not only allow *Compariſo* Authors, but are content to derive their Proofs of Validity of their ſacred Record and Revelation, e *from* thoſe Authors call'd *Profane*; as being well *priz'd* (according to the Maxim of * our *Di*

* John, chap. v. ver. 31.

Master) "That in what we bear witness only to Ch.
"our-selves, our Witness cannot be establish'd as
"a Truth." So that there being at present no immediate Testimony of *Miracle* or *Sign* in behalf of Holy Writ; and there being in its own particular Composition or Stile nothing miraculous, or self-convincing; if the collateral Testimony of other antient Records, Historians and foreign Authors, were destroy'd, or wholly lost; there wou'd be less Argument or Plea remaining against that natural Suspicion of those who are call'd *Sceptical*, "That the "*Holy Records* themselves were no other than the "pure Invention or artificial Compilement of an "*interested Party*, in behalf of *the richest Corporation* "and most profitable *Monopoly* which cou'd be "erected in the World."

THUS, in reality, the Interest of our pious Clergy is necessarily join'd with that of *antient Letters*, and *polite Learning*. By *this* they perpetually refute the crafty Arguments of those Objectors. When they abandon *this*; they resign their Cause. When they strike at it; they strike even at the Root and Foundation of our Holy *Faith*, and weaken that Pillar on which the whole Fabrick of our *Religion* depends.

IT belongs to mere *Enthusiasts* and *Fanaticks* to plead the Sufficiency of a reiterate translated *Text*, deriv'd to 'em thro so many Channels, and subjected to so many Variations, of which they are wholly ignorant. Yet wou'd they persuade us, it seems, that from hence alone they can recognize the Divine Spirit, and receive it in themselves, un-subject (as they imagine) to any Rule, and superiour to what they themselves often call *the dead Letter* and *unprofitable Science*. ——— This, any one may see, is building Castles in the Air, and demolishing them again at pleasure; as the exercise of an aerial *Fancy*, or heated *Imagination*.

Misc. 5. BUT the judicious Divines of the eſtabliſh'd Chriſtian Churches, have ſufficiently condemn'd this Manner. They are far from reſting their Religion on the common Aſpect, or obvious Form of their *vulgar* BIBLE, as it preſents it-ſelf in the *printed* Copy, or modern *Verſion*. Neither do they *in the Original it-ſelf* repreſent it to us as *a very Maſter-piece of Writing*, as abſolutely perfect in the Purity and Juſtneſs either of Stile, or Compoſition. They allow the Holy Authors to have written according to their beſt Facultys, and the Strength of their natural Genius: "A Shepherd like a *Shepherd*; and a Prince "like *a Prince*. A Man of reading, and advanc'd "in Letters, like a *Proficient in the kind*; and a "Man of meaner Capacity and Reading, like one "of *the ordinary ſort*, in his own common *Idiom* "and imperfect manner of Narration."

'TIS the *Subſtance* only of the Narrative, and the *principal Facts* confirming the Authority of the Revelation, which our Divines think themſelves concern'd to prove, according to the beſt Evidence of which the Matter it-ſelf is capable. And whilſt the Sacred Authors themſelves allude not only to the *Annals* and *Hiſtorys* of the HEATHEN *World*, but even to the *Philoſophical* Works, the regular * *Poems*, the very *Plays* and † *Comedys* of the learned and polite Antients; it muſt be own'd, that as thoſe antient Writings are impair'd, or loſt, not only the *Light* and *Clearneſs* of Holy Writ, but even the *Evidence* it-ſelf of its *main Facts* muſt in proportion be diminiſh'd and brought in queſtion. So ill ad-

* ARATUS, Acts ch. xvii. ver. 28. And EPIMENIDES, Titus ch. i. ver. 12. *Even one of their own* PROPHETS. For ſo the Holy Apoſtle deign'd to ſpeak of a Heathen *Poet*, a *Philoſopher*, and *Divine*: who propheſy'd of *Events*, wrought *Miracles*, and was receiv'd as an *inſpir'd Writer*, and *Author of Revelations*, in the chief Citys and States of GREECE.

† MENANDER, 1 Cor. ch. xv. ver. 33.

And

vis'd were * those devout Churchmen heretofore, Ch.
who in the height of Zeal did their utmost to de-
stroy

* Even in the *sixth* Century, the fam'd GREGORIUS, Bishop of ROME, who is so highly celebrated for having planted the Christian Religion, by his Missionary Monks, in our *English* Nation of Heathen *Saxons*, was so far from being a Cultivater or Supporter of Arts or Letters, that he carry'd on a kind of general Massacre upon every Product of human Wit. His own Words in a Letter to one of the *French* Bishops, a Man of the highest Consideration and Merit (as a noted modern *Critick*, and fellow-Genius of that Nation acknowledges) are as follow. *Pervenit ad nos quod sine verecundiâ memorare non possumus, fraternitatem tuam GRAMMATICAM quibusdam exponere. Quam rem ita molestè sustepimus, at summo vehementiùs abstinuimus, ut ea quæ prius dicta fuerunt, in gemitum & tristitiam verterentur, quia in uno se ore cum* JOVIS *laudibus* CHRISTI *laudes non capiunt.* * * * * *Unde si pœ hoc evidenter ea quæ ad nos perlata sunt, falsa esse claruerint, nec vos NUGIS & SECULARIBUS LITERIS studere contigerit, Deo nostro gratias agimus, qui cor vestrum maculari blasphemis nefandorum laudibus non permisit.* GREGORII Opera, Epist. 48. lib. 9. Paris. Ann. 1533. And in his Dedication, or first Preface to his Morals, after some very insipid *Rhetorick*, and *figurative* Dialect imploy'd against the *Study* and *Art* of *Speech*, he has another Fling at the Classick Authors and Discipline; betraying his inveterate Hatred to antient Learning, as well as the natural Effect of this *Zealot-Passion*, in his own Barbarity both of Stile and Manners. His words are, *Unde & ipsam artem loquendi, quam Majestas Divina noluit exteriùs infundere, servare despexi. Nam sicut hujus quoque Epistolæ tenor enuntiat, non Metallinis collibuerunt fugis: non Barbarismi confusionem devito, sitis mutuisque præpositionum casibus servare contemno: quia indignum valdè existimo, ut verba cœlestis oraculi refringam sub regulis* DONATI. That he carry'd this savage Zeal of his so far as to destroy (what in him lay) the whole Body of *Learning*, with all the *Classick Authors* then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN *Pontif*) the Destruction of the *Statues*, *Sculptures*, and finest Pieces of Antiquity in ROME, was charg'd on him by his Successor in the *SEE*; as besides PLATINA, another Writer of his Life, without the least *Apology*, confesses. See in the above-cited Edition of St. GREGORY's Works, at the beginning, viz. *Vita D. Gregorii ex Joan. Lauxdorio Calesino.* 'Tis no wonder, therefore, if other Writers have given account of that Sally of the Prelate's Zeal against the *Books* and *Learning* of the *Ancients*, for which the Reason alledg'd was very extraordinary; "That the Holy Scriptures would be the better reliſh'd, and receive a considerable "Advantage by the Destruction of these Rivals." It seems they had no very high Idea of the *Holy Scriptures*, when they suppos'd the

Disc. 5. stroy all Footsteps of *Heathen Literature*, and consequently all further use of *Learning* or *Antiquity*.

BUT happily the *Zeal* of this kind is now left as proper only to those despis'd and ignorant *Modern Enthusiasts* we have describ'd. The ROMAN *Church* it-self is so recover'd from this *Primitive Fanaticism*, that their Great Men, and even their

---

them such Losers by a *Comparison*. However, 'twas thought advisable by other *Fathers* (who had a like view) to frame new Pieces of Literature, after the Model of these condemn'd Antients. Hence those ridiculous Attempts of new *Heroick Poems*, new *Epicks* and *Dramaticks*, new HOMERS, EURIPIDES's & MENANDERS, which were with so much Pains and so little Effect industriously set afoot by the zealous Priesthood; when Ignorance prevail'd, and the Hierarchal Dominion was so universal. But tho their Power had well nigh compass'd the Destruction of those *great Originals*, they were far from being able to procure any Reception for their *puny Imitations*. The *Mock-Works* have lain in their deserv'd Obscurity; as will all other Attempts of that kind, concerning which our Author has already given his Opinion, VOL. I. *pag.* 240, &c. But as to the *ill Policy* as well as *Barbarity* of this *Zealot*-Enmity against the Works of the Antients, a foreign Protestant Divine, and most learned Defender of Religion, making the best Excuse he can for the GREEK *Fathers*, and endeavouring to clear them from this general Charge of Havock and Massacre committed upon *Science* and *Erudition*, has these words: "*Si cela est, voilà encore un nouveau Sujet de mépriser les Patriarches de* CONSTANTINOPLE "*qui n'étoient d'ailleurs rien moins que gens de bien; mais j'ai de la* "*peine à le croire, parce qu'il nous est resté de Poetes infiniment plus* "*sales que ceux qui se sont perdus. Personne ne doute qu'* ARISTOPHANE *ne soit beaucoup plus sale, que n'étoit* MENANDER. PLUTARQUE *en est un bon témoin, dans* "*la Comparaison qu'il a faite de ces deux Poetes. Il pouvoit être* "*neanmoins arrivé, que quelques* ECCLESIASTIQUES *ennemis des* Belles Lettres, *en eussent use comme dit* CHALCONDYLE, *sans penser qu'en conservant toute l'Antiquité* "*Grecque, ils conserveroient la Langue de leurs Prédecesseurs, &* "*une infinité de Faits qui servoient beaucoup à l'intelligence &* "*à la confirmation de* l'Histoire Sacrée, *& même de la Reli*gion Chretienne. *Ces gens-là devoient au moins nous conserver les Histoires Anciennes des Orientaux, comme des* Chaldeens, *des* Tyriens, *& des* Egyptiens; *mais ils négligerent plus* "*par ignorance & par negligence, que par raison.*" BIBLIOTHEQUE. Tom. XIV. pag. 131, 132, 133.

Poetick

Pontiffs * are found ready to give their helping Hand, and conſer their Bounty liberally towards the advancement of all antient and polite Learning. They juſtly obſerve that their very *Traditions* ſtand in need of ſome collateral Proof. The Conſervation of theſe other antient and diſintereſted Authors, they wiſely judg eſſential to the Credibility of thoſe principal Facts, on which the whole *Religious Hiſtory* and *Tradition* depend. Ch. x

'TWOU'D indeed be in vain for us, to bring a PONTIUS PILATE into our Creed, and recite what happen'd *under him*, in JUDEA, if we knew not "Under *whom* he himſelf govern'd, *whoſe* Au-"thority he had, or *what* Character he bore, in "that remote Country, and amidſt a foreign Peo-"ple." In the ſame manner, 'twou'd be in vain for a ROMAN *Pontiff* to derive his Title to ſpiritual Sovereignty from the Seat, Influence, Power and Donation of the *Roman* CÆSARS, and their *Succeſſors*; if it appear'd not by any *Hiſtory* or *Collateral Teſtimony*, "Who the firſt CÆSARS were; and how "they came poſſeſs'd of that univerſal Power, and "long Reſidence of Dominion."

MY READER doubtleſs, by this time, muſt begin to wonder thro what Labyrinth of Speculation, and odd Texture of capricious Reflections I am offering to conduct him. But he will not, I preſume, be altogether diſpleas'd with me, when I give him to underſtand, that being now come into my laſt MISCELLANY, and being ſenſible of the little Courtſhip I have paid him, comparatively with what is practis'd in that kind by other Modern Authors; I am willing, by way of Compenſation, to expreſs

* *Such a one is the preſent Prince,* CLEMENT XI. *an Encourager of all Arts and Sciences.*

ſtiſe. 9. my *Loyalty* or *Homage* towards him, and ſhew my natural Sentiments, and Principles, "What "ticular Deference and high Reſpect I think t "his *Due*."

THE Iſſue therefore of this long *Diſſertio* in the firſt place, with due Compliments, in Capacity of *Author*, and in the name of all *Workmen* willingly joſting with me in this Re ſentation, to congratulate our *Engliſh* READE the Eſtabliſhment of what is ſo advantageous to ſelf; I mean, that mutual *Relation* between him our-ſelves, which naturally turns ſo much to Advantage, and makes *us* to be in reality the ſervient Party. And in this reſpect 'tis to be h he will long enjoy his juſt Superiority and P ledge over his humble Servants, who compoſe labour for his ſake. The *Relation* in all likeli muſt ſtill continue, and be improv'd. Our com Religion and Chriſtianity, founded on *Letters Scripture*, promiſes thus much. Nor is this l likely to fail us, whilſt READERS are really all the Liberty to *read*; that is to ſay, to *examine, ſtrue* and *remark with Underſtanding*. LEARN and SCIENCE muſt of neceſſity flouriſh, whilſ Language of the wiſeſt and moſt learned of tions is acknowledg'd to contain the principal eſſential part of our holy Revelation. And CR CISM, *Examinations*, *Judgments*, *literate Labours Iniquirys* muſt ſtill be in Repute and Practice; w *antient Authors*, ſo neceſſary to the Support o *Sacred Volumes*, are in requeſt, and afford Imp ment of ſuch infinite Extent to us *Moderns* of w ever degree, who are deſirous to ſignalize ſelves by any Atchievement in *Letters*, and conſider'd as the Inveſtigators of *Knowledg Politeneſs*.

I MAY undoubtedly, by virtue of my pr *ing Argument* in behalf of Criticiſm, be allo *without* ſuſpicion of Flattery or mere Cour

to assert the READER's Privilege above the *Author*; Ch. I.
and assign to him, as I have done, the upper Hand, and Place of Honour. As to Fact, we know for certain, that the greatest of *Philosophers*, the very Founder of Philosophy it-self, was no *Author*. Nor did *the Divine Author* and *Founder of our Religion*, condescend to be *an Author* in this other respect. He who cou'd best have given us the History of his own Life, with the *intire* Sermons and Divine Discourses which he made in publick, was pleas'd to leave it *to others*, * "*To take in hand*:" As

* So LUKE, chap. i. ver. 1, 2, 3, 4. "(1) For as much "as MANY have taken in hand to set forth, in order, a De- "claration (*Expesition* or *Narrative*, διήγησιν) of those things "which are most surely believ'd among (or *were fulfill'd in, or among*) us; (2) Even as they deliver'd them unto us, which "from the beginning were Eye-Witnesses and Ministers of the "Word: (3) It seem'd good to ME also, having perfect un- "derstanding of all things from the very first (or *having look'd back "and search'd accurately into all Matters from the beginning, or "highest time*, ἄνωθεν πᾶσιν ἀκριβῶς) to write unto *Thee* in order, most excellent THEOPHILUS, "(4) That *Thou* mightest know the Certainty (or *Validity, sound "Discussion*, ἀσφάλειαν) of those things wherein THOU hast "been instructed (or *catechiz'd*) περὶ ὧν κατηχήθης." Whether the words πεπληροφορημένων ἐν ἡμῖν, in the first Verse, shou'd be render'd *believ'd among*, or *fulfill'd in, or among us*, may depend on the different reading of the *Original*. For in some Copys, the ἐν next following is left out. However, the exact Interpreters or verbal Translators render it *fulfill'd*. Vid. *Ar. Montan. Edit. Plantin.* 1584. In *Ver.* 4. the word CERTAINTY ἀσφάλειαν, is interpreted ἀκρίβειαν, *Validity, Soundness, good Foundation*, from the Sense of the preceding Verse. See the late Edition of our learned Dr. MILL, *ex recensione* KUSTERI, Rot. 1710. For the word *Catechiz'd*, κατηχήθης (the last of the fourth Verse) ROB. CONSTANTINE has this Explanation of it. "*Prisci Theologi apud* "ÆGYPTIOS *mos erat, ut* Mysteria *voce tantùm, veluti* "*per manus posteris relinquerent. Apud Christianos, qui Baptis-* "*matis erant candidati, ita, vivâ voce,* tradebantur ἱερὰ Chris- "*tianæ Mysteria*, sine scriptis: quod PAULUS & LUCAS "κατηχεῖν vocant. *Unde qui docebantur*, Catechumeni voca- "*bantur; qui docebant*, Catechistæ.

ther

Misc. 5. there were *many*, it seems, long afterwards, ... did; and undertook accordingly "to write *in o* "and *as seem'd good to them*, for the better I "mation of *particular* Persons, what was ther "liev'd among the Initiated or *Catechiz'd*, "*Tradition*, and early *Instruction* in their Youth "what had been transmitted, by Report, from "as were the presum'd Auditors, and *Eye-wit* "*of those things* in former time."

WHETHER those sacred Books ascribed to *Divine Legislator* of the JEWS, and which tre his * Death, Burial, and Succession, as well his Life and Actions, are strictly be understoo coming from the immediate Pen of that *Holy Fou* or rather from some *other* inspir'd Hand, guided the same influencing Spirit; I will not presum much as to examine or enquire. But in general find, That both as to publick Concerns, in Relig and in Philosophy, the great and eminent *A* were of a Rank superiour to the *Writing*-Wort The great ATHENIAN Legislator, tho noted poetical Genius, cannot be esteem'd an *Author*, the sake of some few Verses he may occasio have made. Nor was the great SPARTAN *Fou a Poet himself*, tho *Author* or *Redeemer* (if I ma expres it) to the greatest and best of Poets; ow'd in a manner his Form and Being to the a rate Searches and Collections of that great *Po* The *Politicians* and *civil* SAGES, who were fitte all respects for the great Scene of Business, c not, it seems, be well taken out of it, to at the slender and minute Affairs of *Letters*, and *Sastick* Science.

'TIS true, indeed, that without a *Capacity* Action, and *a Knowledge* of the World and M kind, there can be no Author naturally qualify' write with Dignity, or execute any noble or

* Deut. ch. xxxiv. ver. 5, 6, 7, &c.

Design. But there are many, who with the highest Capacity for Business, are by their Fortune deny'd the Privilege of that higher Sphere. As there are others who having once mov'd in it, have been afterwards, by many Impediments and Obstructions, necessitated to retire, and exert their Genius in this lower Degree. Ch.

'Tis to some Catastrophe of this kind that we owe the noblest *Historians* (even the two *Princes* and *Fathers* of History) as well as the greatest *Philosophical* Writers, the *Founder* of the ACADEMY, and others, who were also noble in respect of their Birth, and fitted for the highest Stations in the Publick; but discourag'd from engaging in it, on account of some Misfortunes experienc'd either in their own Persons, or that of their near Friends.

'Tis to the early Banishment and long Retirement of a Heroick Youth out of his Native Country, that we owe an original System of Works, the politest, wisest, usefullest, and (to those who can understand the *Divineness* of a just *Simplicity*) the most * *amiable*, and even the most elevating and exalting of all un-inspir'd and merely human Authors.

To this Fortune we owe some of the greatest of the antient Poets. 'Twas this Chance which produc'd the MUSE of an exalted *Grecian* † LYRICK, and of his Follower ‡ HORACE; whose Character, tho easy to be gather'd from History, and his own Works, is little observ'd by any of his Commentators: The general Idea, conceiv'd of him, being drawn chiefly from his precarious and low Circum-

* Τὸν ἥδιστον καὶ χαριέστατον Ξενοφῶντα, as *Athenæus* calls him, lib. 11. See VOL. I. *pag.* 173.

† *Et te sonantem plenius aureâ,*
ALCÆE, plectro dura navis,
Dura fugæ mala, dura belli.
Horat. Od. 13. lib. 2.

‡ ——— *Age, die Latinum,*
Barbite, carmen,
Lesbio primum modulate Civi;
Qui ferox bello, &c.
Horat. Od. 32. lib. 1.

stances

Misc. 5. stances at Court, after the Forfeiture of his Estate, under the Usurpation and Conquest of an OCTAVIUS, and the Ministry of a MÆCENAS; not from his better Condition and nobler Employments in earlier days, under the Favour and Friendship of *greater* and *better* Men, whilst the *Roman* State and Liberty subsisted. For of this Change he himself, as great a Courtier as he seem'd afterwards, gives sufficient * Intimation.

LET

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* *Dura sed emovere loco me Tempora grata,*
Civilisque rudem Belli tulit æstus in arma,
Cæsaris Augusti non respondura lacertis.
Unde simul primum me dimisere Philippi,
Decisis humilem pennis, inopemque paterni
Et Laris & Fundi, Paupertas impulit audax
Ut versus faterem.
Horat. Epist. 2. lib. 2. *Et* Sat. 6. lib. 2.

——— *At olim*
Quod mihi pareret Legio Romana Tribuno.

Vide under **BRUTUS**. Whence again that natural Boast:
Me primis Urbis BELLI placuisse Domique.
Epist. 20.

And again,
——— *Cum MAGNIS vixisse invita fatebitur usque*
Invidia. **Sat. 1. lib. 2.**

Where the *vixisse* shews plainly whom he principally meant by his *MAGNI*, his *early* Patrons and Great Men in the State: His Apology and Defence here (as well as in his fourth and fifth Satir of his first Book, and his 2d Epistle of his second, and elsewhere) being supported still by the open and bold Assertion of his good Education (equal to the highest Senators, and under the best Masters) his Employments at home and abroad, and his *early* Commerce and Familiarity with *former* Great Men, before these his *new* Friendships and this *latter* Court-Acquaintance, which was now envy'd him by his Adversarys.

NUNC quia, Mæcenas, tibi sum convictor: at OLIM
Quod mihi pareret Legio Romana Tribuno.

The Reproach *now* was with respect to a MÆCENAS or AUGUSTUS. 'Twas the same *formerly* with respect to a BRUTUS, and those who were *then* the principal and leading Men. The Complaint or Murmur against him on account of his being an *Upstart* or *Favourite* under a MÆCENAS and AUGUSTUS, could not be answer'd, by a *Vixisse* relating to *the same*

LET AUTHORS therefore know themselves; and tho conscious of Worth, Virtue, and a Genius, such as may justly place them above Flattery or mean Courtship to their READER; yet let them reflect, that *as Authors merely*, they are but of the second Rank of Men. And let *the* READER withal consider, "That when he unworthily resigns the place "of Honour, and surrenders his *Taste*, or *Judgment*, "to *an Author* of ever so great a Name, or venera-"able Antiquity, and not to *Reason*, and *Truth*, at "whatever hazard; he not only betrays *Himself*, "but withal the *common Cause* of AUTHOR and "READER, the Interest of *Letters* and *Knowledg*, "and the chief *Liberty*, *Privilege*, and *Prerogative* "of the rational part of Mankind."

'TIS related in History of the CAPPADOCIANS, That being offered their *Liberty* by the ROMANS, and permitted to govern themselves by their own Laws and Constitutions, they were much terrify'd at the Proposal; and as if some sore harm had been intended 'em, humbly made it their Request, "That "they might be govern'd by Arbitrary Power, and "that an Absolute Governour might without delay "be appointed over 'em at the discretion of the "ROMANS." For such was their Disposition towards mere *Slavery* and *Subjection*; that they dar'd not pretend so much as to *chuse* their own MASTER. So essential they thought SLAVERY, and so *divine* a thing *the Right of* MASTERSHIP, that they dar'd not be so *free* even as to presume to give themselves that

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——— *Quis non ut servit Romanis*
Jura mihi invideat quivis, ita te quoque Amicum.

He was formerly *an Actor*, and in *the Ministry* of Affairs: Now only a FRIEND to *a Minister*: Himself still *a private* and retir'd Man. That he refus'd AUGUSTUS's Offer of the Secretaryship, is well known. But in these Circumstances, the Politeness as well as Artifice of HORACE is admirable; in making Pomponius or Fabius to be the speaking Party in those places, *where he suggests his* Intimacy and Favour with the Great, that *there might*, in some measure, be room left (tho in the meanest) for (as was (since say) for an OCTAVIUS and a MECENAS to be included. See VOL. I. pag. 232, 233, in the Note. Elusin

Misc. 5. Bleſſing, which they choſe to leave rather to *Providence*, *Fortune*, or A CONQUEROR to beſtow upon them. They dar'd not *make* a King; but wou'd rather *take* one, from their powerful Neighbours. Had they been neceſſitated to come to an *Election*, the Horrour of ſuch a Uſe of Liberty in Government, wou'd perhaps have determin'd 'em to chuſe *blindfold*, or leave it to the Deciſion of the commoneſt *Lot*, Caſt of Dye, *Croſs* or *Pile*, or whatever it were which might beſt enable them to clear themſelves of the heinous Charge of uſing the leaſt Foreſight, Choice, or Prudence in ſuch an Affair.

I SHOU'D think it a great Misfortune were my READER of the number of thoſe, who in a kind of *Cappadocian* Spirit, cou'd eaſily be terrify'd with the Propoſal of giving him his *Liberty*, and making him *his own Judg*. My Endeavour, I muſt confeſs, has been to ſhew him his juſt Prerogative in this reſpect, and to give him the ſharpeſt Eye over his *Author*, invite him to criticize honeſtly, without favour or affection, and with the utmoſt Bent of his Parts and Judgment. On this account it may objected to me, perhaps, "That "I am not a little vain and preſumptuous, in my "*own* as well as in my *Author's* behalf, who can "thus, as it were, challenge my *Reader* to a Trial "of his keeneſt Wit."

BUT to this I anſwer, That ſhou'd I have the good fortune to raiſe the maſterly Spirit of *juſt* CRITICISM in my *Readers*, and exalt them ever ſo little above the lazy, timorous, over-modeſt, or reſign'd State, in which the generality of them remain; tho by this very Spirit, I *my-ſelf* might poſſibly meet my Doom: I ſhou'd however abundantly congratulate with my-ſelf on theſe my low Flights, be proud of having plum'd the Arrows of better *Wits*, and furniſh'd Artillery, or Ammunition of any kind, to thoſe Powers, to which I *my-ſelf* had *fall'n* a Victim.

—Par-

* ——— *Fungar vice Cotis.* ———

I COU'D reconcile my Ambition in this reſpect to what I call my *Loyalty to the* READER, and ſay of his Elevation in Criticiſm and Judgment, what a *Roman* Princeſs ſaid of her Son's Advancement to Empire, " † *Occidat, dum imperet.*"

HAD I been a *Spaniſh* CERVANTES, and with ſucceſs equal to that comick Author, had deſtroy'd the reigning Taſte of *Gothick* or *Mooriſh* CHIVALRY, I cou'd afterwards contentedly have ſeen my *Burleſque*-Work it-ſelf deſpis'd, and ſet aſide; when it had wrought its intended effect, and deſtroy'd thoſe *Giants* and *Monſters* of the Brain, againſt which it was originally deſign'd. Without regard, therefore, to the prevailing *Reliſh* or *Taſte* which, in my own Perſon, I may unhappily experience, when theſe my Miſcellaneous Works are leiſurely examin'd; I ſhall proceed ſtill in my Endeavour to refine my *Reader's* PALATE; *whetting* and *ſharpening* it, the beſt I can, for Uſe, and Practice, in the lower Subjects; that by this Exerciſe it may acquire the greater Keenneſs, and be of ſo much the better effect in Subjects of a higher kind, which relate to his chief Happineſs, his *Liberty* and *Manhood*.

SUPPOSING me therefore a mere *comick* Humouriſt, in reſpect of thoſe inferiour Subjects, which after the manner of my familiar *Proſe-Satir* I preſume to criticize; May not I be allow'd to aſk, " Whether there remains not ſtill among us " noble BRITONS, ſomething of that original *Bar-* " *barous* and *Gothick* Reliſh, not wholly purg'd " away; when, even at this hour, *Romances* and " *Gallantryes* of like ſort, together with Works as " monſtrous of other kinds, are current, and in

* *Horat.* de Arte Poet.
† *Tacit. Annal.* lib. 14.

Misc. 5. "vogue, even with the People who constitute
"reputed *polite World?*" Need I on this acco
refer again to our * Author, where he treats in
neral of *the Stile* and *Manner* of our *modern Auth*
from the *Divine*, to the *Comedian?* What Perfon
there of the leaſt Judgment or Underſtanding, w
cannot eaſily, and without the help of *a Divine*,
rigid *Moraliſt*, obſerve the lame Condition of
Engliſh STAGE; which nevertheleſs is found
Rendevouz and chief Entertainment of our beſt Co
pany, and from whence in all probability our Yo
will continue to draw their Notion of *Manners*,
their Taſte of *Life*, more directly and naturally, t
from the *Rehearſals* and *Declamations* of a *gra*
THEATER?

LET thoſe whoſe buſineſs it is, advance, as t
beſt can, the Benefit of that *ſacred Oratory*, wh
we have lately ſeen and are ſtill like to ſee emplo
to various purpoſes, and further deſigns than
of inſtructing us in Religion or Manners. Let
in that high *Scene* endeavour to refine our Taſte
Judgment in ſacred Matters. 'Tis the good *Criti*
Taſk to amend our *common* STAGE; nor ought
Dramatick Performance to be decry'd or ſentenc'd
thoſe Criticks of a higher Sphere. The Practice
Art is honeſt, in it-ſelf. Our *Foundations* are
laid. And in the main, our *Engliſh* STAGE
† has been remark'd) is capable of the higheſt
provement; as well from the preſent Genius of
Nation, as from the rich Oar of our early Poet
this kind. But *Faults* are eaſier imitated t
Beautys.

WE find, indeed, our THEATER become of
the Subject of a growing Criticiſm. We hea
openly complain'd, "That in our *newer* Plays
"well as in our *older*, in *Comedy* as well as *Trag*

* *Vide.* In his *Advice to Authors*, (Treatiſe VIII.) VOL. I.
† VOL. I. *pag.* 147, &c. 151, 176, 186, 187.

" the Stage presents a proper Scene of Uproar; — Ch.
" Duels fought; Swords drawn, many of a side;
" Wounds given, and sometimes dress'd too; the
" Surgeon call'd, and the Patient prob'd and tented
" upon the Spot. That in our *Tragedy*, nothing is
" so common as Wheels, Racks, and Gibbets pro-
" perly adorn'd; Executions decently perform'd;
" Headless Bodies and Bodiless Heads, expos'd to
" view: Battles fought: Murders committed: and
" the Dead carry'd off in great Numbers." ———
Such is our Politeness!

NOR are these *Plays*, on this account, the less frequented by *either* of the Sexes: Which inclines me to favour the Conceit our * Author has suggested concerning the mutual Correspondence and Relation between our *Regal* THEATER, and *Popular* CIRCUS or *Bear-Garden*. For in the former of these Assemblys, 'tis undeniable that at least the *two* upper Regions or Gallerys contain such Spectators, as indifferently frequent each Place of Sport. So that 'tis no wonder we hear such Applause resounded on the Victorys of an ALMANZOR; when the same Partys had possibly, no later than the Day before, bestow'd their Applause as freely on the *victorious Butcher*, the HERO of *another Stage*; where amidst various Frays, bestial and human Blood, promiscuous Wounds and Slaughter; one Sex are observ'd as frequent and as pleas'd Spectators as the other, and sometimes not *Spectators* only, but *Actors* in the *Gladiatorian* Parts. ——These Congregations, which we may be apt to call *Heathenish* † (tho in reality never known among the *politer Heathens*) are, in our *Christian* Nation, unconcernedly allow'd and tolerated, as no way injurious to *religious* Interests; whatever effect they may be found to have on *national Manners*, *Humanity*, and *Civil Life*. Of such Indulgences

* VOL. I. *pag.* 181, &c.
† VOL. I. *pag.* 182, &c.

Misc. 5. theſe, we hear no Compla
blys, tho of the moſt bar
ſo offenſive, it ſeems, to
Aſſemblys of a *different* Fa
own.

I AM ſorry to ſay, that,
Poetry our Attempts have l
general the TASTE of *k*
upon a level with what re

I CAN readily allow to
was allow'd to the ROMA

* ——— *Natura*
Nam ſpirat Tragicum

But then I muſt add too,
gence and Favour ſhown
of what their *mere Geniu*
has render'd them intoler
Admirers of themſelves.
ſuffer'd 'em to take the
like flatter'd Princes, imp
Advice. They think it
even by *a Friend*; or to
they themſelves are ful
and uncorrect.

† *Sed turpem putat in*

The ‡ *Limæ Labor* is th
Country-men. An *Eng*
GENIUS. He wou'd
without Study, Pains, o
neceſſary, indeed (leſt his
queſtion) to ſhow the V
againſt the Rules of Art.
ever Piece he publiſhes a
in ſome prefix'd Apolog

* *Hor. Epiſt.* 1. lib. 2.

of *Criticism* and *Art*, as may confound the ordinary *Reader*, and prevent him from taking up *a Part*, which, shou'd he once assume, wou'd prove fatal to the impotent and mean Performance. Ch.

'TWERE to be wish'd, that when once our Authors had consider'd of a *Model* or *Plan*, and attain'd the Knowledg of a * WHOLE and PARTS; when from this beginning they had proceeded to *Morals*, and the Knowledg of what is call'd † POETICK MANNERS

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* "ΟΛΟΝ ἧ ἐστι τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν. Ἀρχὴ ἧ ἐστι, ὃ αὐτὸ μὲν οὐ ἐξ ἀνάγκης, μετ' ἄλλο ἐστὶ μετ' ἐκεῖνο δ' ἕτερον πέφυκεν εἶναι ἢ γίνεσθαι. Τελευτὴ ἧ τοὐναντίον, ὃ αὐτὸ μετ' ἄλλο πέφυκεν εἶναι, ἢ ἐξ ἀνάγκης, ἢ ὡς ἐπὶπολύ· μετ' ἧ τοῦτο ἄλλο ἐστίν. Μέσον ἧ, καὶ αὐτὸ μετ' ἄλλο, καὶ μετ' ἐκεῖνο ἕτερον. Arist. de Poet. cap. 7. And in the following Chapter, ΜΥΘΟΣ δ' ἐστὶ ΕΙΣ, ὅταν περὶ τινὸς ᾖ ὁ, ἐὰν ὧδε ἵνα ᾖ, &c.

Denique sit quod vis simplex duntaxat & UNUM.
Horat. de Arte Poet. *See* VOL. I. *p.* 98, 99.

'Tis an infallible proof of the want of just *Integrity* in every Writing, from the *Epopee* or *Heroick* Poem, down to the familiar Epistle, or slightest Essay either in *Verse* or *Prose*, if every several Part or Portion fits not its proper place so exactly, that the least Transposition wou'd be impracticable. Whatever is *Episodick*, tho perhaps it be *a Whole*, and in it-self *intire*, yet being inserted, as a *Part*, in a Work of greater length, it must appear only in its *due place*. And that Place alone can be call'd its *due one*, which alone befits it. If there be any Passage in the Middle or End, which might have stood in the Beginning; or any in the Beginning, which might have stood as well in the Middle or End; there is properly in such a Piece neither Beginning, Middle or End. 'Tis a mere *Rhapsody*; not a Work. And the more it assumes the Air and Appearance of *a real Work*, the more ridiculous it becomes. See above, *pag.* 21. And VOL. I. *pag.* 98.

† *Respicere exemplar vitæ morumque jubebo*
Doctum Imitatorem, & VERAS hinc ducere voces.
Horat. de Arte Poet.

The Chief of antient Criticks, we know, extols HOMER above all things, for understanding how "τὸ ΙΤΕ μετ' ἄλλο μετ'," as the Passage shews which we have cited above, VOL.

Misc. 5. MANNERS and TRUTH; when they ha
reject *false Thought*, embaraſſing and *mix*'

pag. 233. His LYES, according to that Maſt
and the Judgment of many of the graveſt and n
Writers, were, in themſelves, the juſteſt *Moral T*
hibitive of the beſt Doctrine and Inſtruction in L
ners. It may be ask'd perhaps, "How co
"then, to draw no ſingle Pattern of the kind, no
"ter, in either of his Heroick Pieces?"
ſhou'd he attempt to do it, he wou'd, *as a Poet*, b
and falſe. 'Tis not *the Poſſible*, but *the Probable* an
muſt be the Poet's Guide in *Manners*. By this he v
and moves the conſcious Reader or Spectator; w
from *within*, by what he naturally feels and expe
own Heart. The Perfection of Virtue is from
Management, *Self-Controul*, and, as it were, *For*
But the common Auditor or Spectator, who ſeeks
and loves to engage his Paſſion, by view of oth
Emotion, comprehends little of the Reſtraints, Al
rections which form this *new* and *artificial Creature*.
deed is the *truly virtuous Man*; whoſe ART, tho
ral in it-ſelf, or juſtly founded in *Reaſon* and *Natu*
provement far beyond the common Stamp, or kn
of Human Kind. And thus the compleatly virtuo
Character is *unpoetical* and *falſe*. Effects muſt not
Cauſes muſt neceſſarily remain unknown and inc
A HERO *without Paſſion*, is, in Poetry, as abſurd
without Life or Action. Now if *Paſſion* be allow'd,
tion muſt enſue. The ſame Heroick Genius and ſe
nimity which tranſport us when beheld, are natur
ing in the Lives and Manners of *the Great*, who a
us. And thus the able *Deſigner* who feigns in be
and draws his Characters after the *Moral Rule*, fail
ver Nature's Propenſity, and aſſigns to theſe high
proper Exorbitancy, and Inclination to exceed in
Species of Paſſion, which conſtitutes the eminent
of each Poetical Character. The Paſſion of an A
is towards that Glory which is acquir'd by Arms
Valour. In favour of this Character, we forgive
Youth his Exceſs of Ardour in the Field, and h
when injur'd and provok'd in Council, and by hi
Paſſion of an ULYSSES is towards that Glory
quir'd by Prudence, Wiſdom, and Ability in Af
favour of this Character that we forgive him his
and deceitful Air: ſince the *intriguing Spirit*, the
Manner, and *Over-refinement of Art and Policy*, an
incident to the experienc'd and thorow Politician,
ſentment, *indiſcreet* and *rash Behaviour*, to the ope
Character of a warlike Youth. The *dramatick Poe*
Soul of an AJAX wou'd not be ſo eaſily credib

the ridiculous *Point* in Comedy, and the *false Sub-* Ch.
lime, and *Bombaſt* in Heroick; they wou'd at laſt

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but for the honeſt Simplicity of his Nature, and the Heavineſs of his Parts and Genius. For Strength of Body being ſo often noted by us, as un-attended with equal Parts and Strength of Mind; when we ſee this natural Effect expreſs'd, and find our ſecret and malicious kind of Reaſoning confirm'd, on this hand; we yield to any *Hyperbole* of our Poet, on the other. He has afterwards his full Scope, and Liberty of enlarging, and exceeding, in the peculiar Virtue and Excellence of his Hero. He may *lye* ſplendidly, *raiſe wonder*, and be as *aſtoniſhing* as he pleaſes. Every thing will be allow'd him in return for this frank Allowance. Thus the Tongue of a NESTOR may work Prodigys, whilſt the accompanying Allays of a Rhetorical Fluency, and aged Experience, are kept in view. An AGAMEMNON may be admir'd as a noble and wiſe Chief, whilſt a certain princely Haughtineſs, a Stiffneſs, and ſtately Carriage natural to the Character, are repreſented in his Perſon, and noted in their ill Effects. For thus *the Exceſſes* of every Character are by the Poet *redreſs'd*. And the Misfortunes naturally attending ſuch Exceſſes, being juſtly apply'd; our Paſſions, whilſt in the ſtrongeſt manner engag'd and mov'd, are in the wholeſomeſt and moſt effectual manner corrected and *purg'd*. Were a Man to form himſelf by one ſingle Pattern or Original, however perfect; he wou'd himſelf be a mere *Copy*. But whilſt he draws from various Models, he is *original*, *natural*, and *unaffected*. We ſee in outward Carriage and Behaviour, how ridiculous any one becomes who imitates another, be he ever ſo graceful. They are mean Spirits who love to copy *merely*. Nothing is agreeable or natural, but what is *original*. Our Manners, like our Faces, tho ever ſo beautiful, muſt differ in their Beauty. An Over-regularity is next to a Deformity. And in a *Poem* (whether *Epick* or *Dramatick*) a compleat and *perfect Character* is the greateſt *Monſter*, and of all Poetick Fictions not only the leaſt *engaging*, but the leaſt *moral* and *improving*. ——— Thus much by way of Remark upon *Poetical* TRUTH, and the juſt Fiction, or artful *Lying* of the able Poet; according to the Judgment of the *Maſter*-Critick. What HORACE expreſſes of the ſame *Lying* Virtue, is of an eaſier ſenſe, and needs no explanation.

Atque ita mentitur, ſic veris falſa remiſcet
Primo ne medium, medio ne diſcrepet imum.
De Arte Poet.

The ſame may be obſerv'd not only in *Heroick* Draughts, but in the inferior Characters of *Comedy*.

Quam ſimilis turpe eſt ſuli!
Ter. Phorm. Act. 3. Sc. 2.

See VOL. I. pag. 4. 96, 97, 227, & 236. in the Notes, at the end.

Misc. 5. have some regard to Numbers, Harmony, a
* *Ear*, and correct, as far as possible, the
Sounds of our Language; in *Poetry* at least, if
Prose.

BUT so much are our *British* Poets taken u
seeking out that monstrous Ornament which w
† *Rhyme*, that 'tis no wonder if other Ornam

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* VOL. I. *pag.* 147.

† The Reader, if curious in these matters, may see 18
SIUS *de viribus Rhythmi*; and what he says, withal, of
Musick, and the degrees by which they flourish in Moder
has been demonstrated by late Mathematicians of our
contrary to a ridiculous Notion some have had, that beca
this, as in all other Arts, the Antients study'd *Simplicity*, a
fected it as the highest Perfection in their Performances
were therefore ignorant of *Parts* and *Symphony*. Against
IS. VOSSIUS, amongst other Authors, cites the antien
patetick αἴσει Κόσμε at the beginning of his fifth Chapte
which he might have added another Passage in Chap. 6.
Suitableness of this antient Author's Thought to what has bee
advanc'd in the philosophical Parts of these Volumes, conc
the universal *Symmetry*, or Union of *the Whole*, may make
cusable if we add here the two Passages together, in the
mitable Original. Ἴσως ἢ κ) πρὸ ἀνάγκης ἡ φύσις
χέλεος, κ) ἐκ τούτων κοπιλέγη τὸ σύμφωνον, ἐκ ἀ
ὁμοίου. ἄστερ ἀμέλει τὸ ἄρρεν συνήγαγεν σπὲρ τ
λυ, κ) αὖ ἐπάτερον σπὲρ τὸ ὁμόρυλον, κ) τὸν ἀ
ὁμοίωσιν διὰ πρὸ ἐναντίων συνέλεγεν, ἐ διὰ πρὸ ὁμ
Ἔστιν ἢ κ) ἡ τέχνη τῆς φύσεως μιμημάτικη, τοῦτο ἀ
Ζωγραφία μὲν γὰρ, λευκῶν τε κ) μελάνων, ἀχρῶν
ἐρυθρῶν χρωμάτων ἐγκερασαμένη φόσεις τὰς ἐ
τοῦ· σφραγιμάνοις ἀπεικάσει συμφώνει. Μουσ
ὀξείᾳ ἅμα κ) βαρείᾳ, μακρᾷ τε κ) βραχείᾳ φθόγγω
ξατο, ἐκ διαφόρου φωνῆς, μίαν ἀπέβλασεν ἁρμ
Γραμματικὴ ἢ, ἐκ φωνήεντων κ) ἀφώνων γράμμ
ἀρίθμιν φωνουμάνων, τὴν ὅλην τέχνην ἀπ' αὐτῶν
πεπαίδα. τάυτο ἢ τοῦτο ἦν κ) τὸ φάρε πᾶ σε
λεγόμενον Ἡρακλείτου. συνάψατε ὅλα κ) οὐχὶ ἄλλα,
σιρόμενον κ) διαιρόμενον, συνᾴδον κ) διᾴδον, κ) ἐκ
τῶν ἓν, κ) ἐξ ἑνὸς πάντα. And in the following
Μία ἢ ἐκ πάντων ἁρμόνια συναπέλεγε κ) χρῶν

and *real Graces* are unthought of, and left un-at-tempted. However, since in some Parts of Poetry (especially in *the Dramatick*) we have been so happy as to triumph over this barbarous Taste; 'tis unaccountable that our *Poets*, who from this Priviledge ought to undertake some further Refinements, shou'd remain still upon the same level as before. 'Tis a shame to our *Authors*, that in their elegant Stile and *metred Prose* there shou'd not be found a peculiar Grace and Harmony, resulting from a more natural and easy Disengagement of their Periods, and from a careful avoiding the Encounter of the shocking Consonants and jarring to which our Language is so unfortunately subject. Ch.

THEY have of late, it's true, reform'd in some measure the gouty Joints and Darning-work of *Whereunto's, Whereby's, Thereof's, Therewith's*, and the rest of this kind; by which, complicated Periods are so curiously strung, or hook'd on, one to another, after the long-spun manner of the *Bar*, or *Pulpit*. But to take into consideration no real Accent, or Cadency of Words, no Sound or Measure of Syllables; to put together, at one time, a Set of Compounds, of the longest *Greek* or *Latin* Termination; and at another, to let whole Verses, and those too of our heroick and longest sort, pass currently in *Monosyllables*: is, methinks, no slender Negligence. If single Verses at the head, or in the most emphatical places, of the most considerable Works, can admit of such a Structure, and pass for truly harmonious and poetical in this negligent form; I see no reason why more Verses than one or two, of

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φ ὑμνον, ἐξ ἀνὲς τε γινῆται, ἢ εἰς ἓν συλλήγει. Κόσμου δ' ἐπόμενε τὸ σύμπαν, ἀλλ' ἀκαταμίαν ἀναμένειε ἄν. Καθάπερ ἢ ἐν χορῷ κορυφαῖος καὶ ἀρξάμενος, συνιπχῆ πᾶς ὁ χορὸς ἀνδρῶν, ἕως ἂν ἢ γυναικῶν, ἢ διαφόρε φωνῆς ὀξυτέρας ἢ βαρυτέρας, μίαν ἁρμονίαν ἐμμελῆ κεραννύσιν, ἅτινε ἔχει ἢ ἐξ ὧν τὸ πᾶν σύμπαν ἐδημιεργήθη ΘΕΟΣ. See VOL. II. pag. 140. And above, pag. 124, 5, &c. in the Notes.

Misc. 5. the same formation, shou'd not be as well admitted; or why an un-interrupted Succession of these well-strung *Monosyllables* might not be allow'd to clatter after one another, like the Hammers of a Paper-Mill, without any breach of Musick, or prejudice to the Harmony of our Language. But if Persons who have gone no farther than a Smith's Anvil to gain *an Ear*, are yet likely, on fair trial, to find a plain defect in these *Ten-Monosyllable* Heroicks; it wou'd follow, methinks, that even a *Prose*-Author, who attempts to write politely, shou'd endeavour to confine himself within those Bounds, which can never, without breach of Harmony, be exceeded in any just *Metre*, or agreeable Pronounciation.

THUS HAVE I ventur'd to arraign the Authority of those self-privileg'd Writers, who wou'd exempt themselves from *Criticism*, and save their ill-acquir'd Reputation, by the Decrial of an *Art*, on which the Cause and Interest of *Wit* and *Letters* absolutely depend. Be it they themselves, or their great Patrons in their behalf, who wou'd thus arbitrarily support the Credit of ill Writings; the Attempt, I hope, will prove unsuccessful. Be they Moderns or Antients, Foreigners or Natives, ponderous and austere Writers, or airy and of the humorous kind: Whoever takes refuge here, or seeks Protection hence; whoever joins his Party or Interest to this Cause; it appears from the very Fact and Endeavour alone, that there is just ground to suspect some Insufficiency or Imposture at the bottom. And on this account the READER, if he be wise, will the rather redouble his Application and Industry, to examine the Merit of his assuming Author. If, as *Reader*, and *Judge*, he dare once assert that *Liberty* to which we have shewn him justly intitled; he will not easily be threaten'd or ridicul'd *out of the use* of his *examining Capacity*, and *native Privilege* of CRITICISM.

THE

[redacted] well understood and
[redacted] that the wise Antients ow'd
r was consummate and perfect in their Pro-
. 'Tis to the same *Art* we owe the Re-
of Letters in these latter Ages. To this
e must ascribe the Recognition of antient
ipts, the Discovery of what is spurious,
Discernment of whatever is genuine of
perable Remains which have pass'd thro
k Periods of Ignorance, and ruin'd us to
rovements we now make in every Science.
this *Art*, that even the *Sacred Authors*
es owe their highest Purity and Correct-
o *sacred* ought the *Art* it-self to be esteem'd;
om its Supplies alone is form'd that ju-
and learned Strength by which the De-
of our Holy Religion are able so successf-
refute the *Heathens*, *Jews*, *Sectarians*, *He-*
nd other Enemys or Opposers of our pri-
nd antient Faith.
having thus, after our Author's example,
the Use of CRITICISM, in all literate
from the main *Frame*, or *Plan* of every
, down to the minutest *Particle*; we may
ceed to exercise this *Art* upon our Author
and by his own Rules examine him in
last Treatise; reserving still to our-selves
Privilege of Variation, and Excursion into
bjects, the same *Episodick* Liberty, and
wandering, which we have maintain'd in
ding Chapters.

CHAP.

CHAP. II.

Generation and Succeſſion of our national and modern Wit. — *Manners of the* Proprietors. — *Corporation, and Joint-Stock.* — *Statute againſt* Criticiſm. *A Coffee-houſe Committee.* — *Mr.* BAYS. — *Other* BAYS'S *in Divinity.* — *Cenſure of our Author's* Dialogue-Piece; *and of the Manner of* Dialogue-*Writing, us'd by Reverend Wits.*

ACCORDING to the common Courſe of Practice in our Age, we ſeldom ſee the Character of *Writer* and that of *Critick* united in the ſame Perſon. There is, I know, a certain Species of *Authors* who ſubſiſt wholly by the *criticizing* or *commenting* Practice upon others, and can appear in no other Form beſides what this Employment authorizes them to aſſume. They have no *original* Character, or *firſt* Part; but wait for ſomething which may be call'd *a Work*, in order to graſt upon it, and come in, for Sharers, at ſecond hand.

THE *Pen-Men* of this Capacity and Degree, are, from their Function and Employment, diſtinguiſh'd by the Title of ANSWERERS. For it happens in the World, that there are Readers of a Genius and Size juſt fitted to theſe *anſwering* Authors. *Theſe*, if they teach 'em nothing elſe, will teach 'em, they think, to *criticize*. And tho the new practiſing Criticks are of a ſort unlikely ever to underſtand any *original Book* or *Writing*; they can underſtand, or at leaſt remember, and quote the ſubſequent Reflections, Flouts, and Jeers, which may accidentally be made on ſuch a Piece. Wherever a Gentleman of this ſort happens, at any time, to be in company, you ſhall no ſooner hear a new Book ſpoken of, than 'twill be aſk'd, "Who "has anſwer'd it?" or "When is there an An"ſwer to come out?" — Now the Anſwer, in

ur Gentleman knows, muſt needs be newer than Ch. 2
ie *Book*. And the *newer* a thing is, the more
ſhionable ſtill, and the genteeler the Subject of
iſcourſe. For this the Bookſeller knows how to
t our Gentleman to a nicety: For he has com-
ionly an *Anſwer* ready beſpoke, and perhaps fi-
iſh'd, by the time his *new Book* comes abroad.
nd 'tis odds but our faſhionable Gentleman, who
kes both together, may read the *latter* firſt, and
op the other for good and all.

BUT of theſe *anſwering* WITS, and the man-
r of *Rejoinders*, and reiterate *Replys*, we have ſaid
hat is ſufficient * in a former MISCELLANY.
Ve need only remark in general, "That 'tis ne-
ceſſary a *writing* CRITICK ſhou'd underſtand how
to write. And tho every *Writer* is not bound to
ſhew himſelf in the capacity of CRITICK, every
writing Critick is bound to ſhew himſelf capable
of being a WRITER. For if he be apparently im-
potent in this *latter* kind, he is to be deny'd all
Title or Character in *the other*."

TO *cenſure* merely what another Perſon writes;
twitch, *ſnap*, *ſnub up*, or *banter*; to torture *Sen-
nces* and *Phraſes*, turn a few Expreſſions into Ridi-
ule, or write what is now-a-days call'd an *Anſwer*
any Piece, is not ſufficient to conſtitute what is
roperly eſteem'd a WRITER, or AUTHOR in due
orm. For this reaſon, tho there are many AN-
WERERS ſeen abroad, there are few or no CRI-
ICKS or SATIRISTS. But whatever may be the
tate of Controverſy in our *Religious* or *Political* Con-
erns: 'tis certain that in the mere *literary* World
affairs are manag'd with a better Underſtanding be-
ween the principal Parties concern'd. The WRI-
ERS or AUTHORS *in general*, have an eaſier time
han any *Miniſtry*, or *religious Party*, which is upper-
moſt. They have found a way, by decrying *all* CRI-
ICISM *in general*, to get rid of their Enemies, and

* *Vide ſupra*, MISC. I. chap. 2.

Misc. 5. prevent all Pretences to further *Reformati*
State. *The* CRITICK is made to appear
and of another *Species*; wholly different
Writer. None who have a GENIUS for
and can perform with any Succeſs, are pre
ill-natur'd or illiberal as to endeavour to
themſelves in CRITICISM.

'TIS not difficult, however, to imagine
practical Difference between *Writer* and C
been ſo generally eſtabliſh'd amongſt us, as
the Provinces ſeem wholly diſtinct, and irr
ble. The *forward* WITS, who without wai
due time, or performing their requiſite Stu
up in the World as AUTHORS, having with li
or Judgment, and by the ſtrength of Fanc
acquir'd *a Name* with Mankind, can on n
afterwards ſubmit to a Decrial or Diſparag
thoſe raw Works to which they ow'd their e
racter and Diſtinction. Ill wou'd it fare with
deed, if on theſe tenacious Terms, they ſh
ture upon CRITICISM, or offer to move t
which wou'd infallibly give ſuch Diſturbanc
eſtabliſh'd Title.

Now we may conſider, That in our Na
eſpecially in our preſent Age, whilſt Wars,
and publick Convulſions turn our Minds
upon Buſineſs and Affairs; the better *Geni*
in a manner neceſſarily involv'd in the activ
on which the general Eye of Mankind is ſo
fixt, there muſt remain in the Theatre o
ſufficient Vacancy of Place: and the quality
upon that Stage, muſt of conſequence be v
attainable, and at a low Price of Ingenuit
derſtanding.

THE Perſons therefore who are in poſſeſſi
prime Parts in this deſerted Theatre, being ſ
maintain their Ranks and Stations in full E
naturally a good Agreement and Underſtand
their Fellow-Wits. Being indebted to the
this Happineſs, that with ſo little Induſtry

ave been able to ſerve the Nation with Ch. 2.
ſupply the Place of real Diſpenſers and Mi-
the Muse's *Treaſuries*; they muſt, neceſ-
hey have any Love for themſelves, or fa-
ction for their Works, conſpire with one
o preſerve their common Intereſt of Indo-
l juſtify their Remiſneſs, Uncorrectneſs, In-
and downright Ignorance of all literate *Art*,
with Beauty.

Magna inter molles Concordia.

is reaſon you ſee 'em mutually courteous,
olent; gracious and obliging, beyond mea-
mplimenting one another interchangeably,
d of their Works, in *recommendatory* Verſes,
urate Panegyricks, Eſſays, and Fragments
; ſuch as in the *Miſcellaneous Collections* (our
tail of Wit) we ſee curiouſly compacted,
modated to the Reliſh of the World. Here
nium of Genius's is annually diſplay'd. Here,
nk fit, you may make acquaintance with *the*
pring of Wits, as they come up gradually
old; with due Courtſhip, and Homage, paid
igh Predeceſſors of Fame, in hope of being
dmitted, by Turn, into the noble Order,
Wits by *Patent* and *Authority*.
is the young *Fry* which you may ſee buſily
ng the grown Poet, or chief Play-houſe-
at *a Coffee-Houſe*. They are his Guards;
ake up Arms for him; if by ſome preſump-
tick he is at any time attack'd. They are
e very Shadows of their immediate Prede-
d repreſent the ſame Features, with ſome
ration perhaps for the worſe. They are
m at nothing above or beyond their Maſter;
d on no account give him the leaſt Jealouſy
ſpiring to any Degree or Order of writing
n. From hence that *Harmony* and reciprocal
hich, on ſuch a bottom as this, cannot fail

* *Juven.* Sat. 2. ver. 47.

. 5. of being perfectly well eſtabliſh'd among our Poets;
The Age, mean while, being after this manner hope-
fully provided, and ſecure of a conſtant and *like* Suc-
ceſſion of meritorious Wits, in every kind!

IF by chance a Man of Senſe, un-appriz'd of the
Authority of theſe high Powers, ſhou'd venture to
accoſt the Gentlemen of this Fraternity, at ſome
Coffee-houſe Committee, whilſt they were taken up,
in mutual Admiration, and the uſual Praiſe of their
national and co-temporary Wits; 'tis poſſible he
might be treated with ſome Civility, whilſt he in-
quir'd, for Satisfaction ſake, into the Beautys of thoſe
particular Works ſo unanimouſly extol'd. But ſhou'd
he preſume to aſk, in general, "Why is our *Epick*
"or *Dramatick*, our *Eſſay*, or *common Proſe* no better
"executed?" Or, "Why in particular does ſuch
"ſuch a reputed Wit write ſo incorrectly, and with
"little regard to Juſtneſs of Thought or Language
The Anſwer wou'd preſently be given, "That
"*Engliſhmen* are not ty'd up to ſuch rigid Rules
"thoſe of the antient *Grecian*, or modern *Fr*
"Criticks."

"BE it ſo (Gentlemen!) 'Tis your good
"ſure. Nor ought any-one to diſpute it with
"You are Maſters, no doubt, in your own
"try. But (Gentlemen!) the Queſtion here,
"What your Authority may be over your own
"ters. You may have them of what Faſh
"Size of Wit you pleaſe; and allow them to
"tain you at the rate you think ſufficient,
"tisfactory. But can you, by your good P
"or the Approbation of your higheſt Patron
"that to be either *Wit*, or *Senſe*, which wou
"wiſe have been Bombaſt and Contradict
"your Poets are ſtill * Mr. BAYS's, and yo

* To ſee the Incorrigibleneſs of our Poets in th
Manner, their Vanity, Defiance of Criticiſm, thei
tade and poetical Bravado; we need only turn
Poet-Laureat (the very Mr. BAYS himſelf) in

Authors Sir ROGERS, without offering at a better Manner; must it follow that *the Manner it-self* is good, or the *Wit* genuine?—What say you (Gentlemen!) to this new Piece? ——— Let us examine these Lines which you call *shining!* This String of Sentences which you call *clever!* This Pile of Metaphors which you call *sublime!* ——— Are you unwilling (Gentlemen!) to stand the Test? Do you despise the Examination?

" SIR! ——— Since you are pleas'd to take this " Liberty with us; May we presume to ask you a " Question? O Gentlemen! as many as you " please: I shall be highly honour'd. Why " then (pray Sir!) inform us, Whether you have " ever *writ?* Very often (Gentlemen!) es- " pecially on a Post-night. But have you " writ (for instance, Sir!) *a Play, a Song*, an *Essay*, " or a PAPER, as, by way of Eminence, the cur-

Ch.

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and most valu'd Pieces, writ many years after the ingenious Author of the *Rehearsal* had drawn his Picture. " I have been " listening (says our Poet, in his Preface to *Don Sebastian*) what " Objections had been made against the Conduct of the Play, " but found them all so trivial, that if I shou'd name them, a " true Critick wou'd imagine that I plaid booty. ——— Some are " pleas'd to say the Writing is dull. But *ætatem habet, de se* " *loquatur.* Others, that the double Poison is unnatural. Let " the common received Opinion, and *Ascanius*'s famous Epigram " answer that. Lastly, a more ignorant sort of Creatures than " either of the former, maintain that the Character of DORAX " is not only unnatural, but inconsistent with it-self. Let them " read the Play, and think again. ——— A longer Reply is " what those Cavillers deserve not. But I will give them and " their Fellows to understand, that the Earl of *** was pleas'd " to read the Tragedy twice over before it was acted, and did " me the favour to send me word, that I had written beyond " any of my former Plays, and that he was displeas'd any thing " shou'd be cut away. If I have not reason to prefer his single " Judgment to a whole Faction, let the World be judge: For " the Opposition is the same with that of LUCAN's Hero " against an Army, *conserere Bellum atque Virum.* I think I " may modestly conclude, *&c.*"

Thus he goes on, to the very end, in the self-same Strain. *Who, after this,* can ever say of the *Rehearsal*-Author, that his *Picture of our* Poet was over-charg'd, or the nation's Humour *wrong delineated?*

" To

Misc. 5. " rent *Pieces* of our Weekly Wits are generally
" ſtil'd? Something of this kind I may per-
" haps (Gentlemen!) have attempted, tho without
" publiſhing my Work. But pray (Gentlemen!)
" what is my *writing* or *not writing* to the queſtion
" in hand? Only this (Sir!) and you may
" fairly take our Words for it: That, whenever
" you publiſh, you will find the Town againſt you.
" Your Piece will infallibly be condemn'd. So
" let it. But for what reaſon, Gentlemen? I am ſure,
" you never ſaw the Piece. No, Sir. But you
" are a CRITICK. And we know by certain Ex-
" perience, that, when a *Critick* writes according to
" Rule and Method, he is ſure never to hit the
" *Engliſh* Taſte. Did not Mr. *R*———, who cri-
" ticiz'd our *Engliſh* Tragedy, write a ſorry one of
" his own? If he did (Gentlemen!) 'twas
" his own fault, not to know his Genius better.
" But is his Criticiſm the leſs juſt on this account?
" If a Muſician performs his Part well in the har-
" deſt Symphonys, he muſt neceſſarily know the
" Notes, and underſtand the Rules of Harmony and
" Muſick. But muſt a Man, therefore, who has
" an Ear, and has ſtudy'd the Rules of Muſick, of
" neceſſity have a Voice or Hand? Can no one
" poſſibly judg a *Fiddle*, but who is himſelf a *Fid-*
" *dler*? Can no one judg a *Picture*, but who is
" himſelf a *Layer of Colours*?"———

THUS far our rational Gentleman perhaps might venture, before his Coffee-houſe Audience. Had I been at his Elbow to prompt him as a Friend, I ſhou'd hardly have thought fit to remind him of any thing further. On the contrary, I ſhou'd have rather taken him aſide, to inform him of this *Cabal* and eſtabliſh'd *Corporation* of Wit; of their declar'd Averſion to *Criticiſm*, and of their known Laws and Statutes in that Caſe made and provided. I ſhou'd have told him, in ſhort, that learned Argument wou'd be miſpent on ſuch as theſe: And that he wou'd find little Succeſs, tho he ſhou'd even [illegible] plain

* *Viz.* PLATO, ARISTOTLE. See, in particular, the PHÆDRUS of the former; where an intire Piece of the Orator LYSIAS is criticiz'd in form.

† The diſtinction of Treatiſes was into the ἀκροαματικοὶ, and ἐξωτερικοὶ.

‡ The *Rehearſal*. See VOL. I. *pag.* 176. and juſt above, *pag.* 188. *in the Notes.*

Misc. 5. they have not wanted good Advice and Instruction of the graver kind, from as high a hand in respect of Quality and Character: Since one of the justest of our Modern Poems, and so confess'd even by our Poets themselves, is a short *Criticism*, an ART *of* POETRY, by which, if they themselves were to be judg'd, they must in general appear no better than mere Bunglers, and void of all true Sense and Knowledg in their Art. But if in reality both *Critick* and *Poet*, confessing the Justice of these Rules of Art, can afterwards, in Practice, condemn and approve, perform and judg, in a quite different manner from what they acknowledg just and *true*; it plainly shews, That, tho perhaps we are not indigent in *Wit*; we want what is of more consequence, and can alone raise *Wit* to any Dignity or Worth; even *plain* HONESTY, MANNERS, and a *Sense* of that MORAL TRUTH, on which (as has been often express'd in these * Volumes) *Poetick* TRUTH and *Beauty* must naturally depend.

† *Qui didicit Patriæ quid debeat, & quid Amicis,*
Quo sit amore parens, quo frater amandus & hospes,
Quod sit Conscripti, quod Judicis officium, ———
——— *ille profectò*
Reddere personæ scit convenientia cuique.

As for this Species of *Morality* which distinguishes the Civil Offices of Life, and describes each becoming Personage or Character in this Scene; so necessary it is for the *Poet* and *polite Author* to be appriz'd of it, that even *the Divine* himself may with juster pretence be exempted from the knowledg of this sort. The Composer of Religious Discourses has the advantage of that *higher Scene* of Mystery,

* *Vide.* VOL. I. *pag.* 141. and 188. and 226, *&c.* So above,

which is above the level of human Commerce. 'Tis not so much his Concern, or Business, to be *agreeable*. And often when he wou'd endeavour it, he becomes more than ordinarily displeasing. *His* Theater, and *that* of the polite World, are very different: Insomuch that in a *Reverend* AUTHOR, or DECLAIMER of this sort, we naturally excuse the Ignorance of ordinary *Decorum*, in what relates to the Affairs of our inferiour temporal World. But for *the* POET or *genteel* WRITER, who is of this World merely, 'tis a different Case. He must be *perfect* in this moral Science. We can easily bear the loss of *indifferent* POETRY or ESSAY. A good Bargain it were, cou'd we get rid of every *moderate* Performance in this kind. But were we oblig'd to hear only *excellent* SERMONS, and to read nothing, in the way of Devotion, which was not *well writ*; it might possibly go hard with many Christian People, who are at present such attentive Auditors and Readers. Establish'd Pastors have a right to be *indifferent*. But voluntary Discoursers and Attempters in Wit or Poetry, are as intolerable, when they are indifferent, as either Fiddlers or Painters:

* —— *Poterat duci quia Cœna sine istis.*

Other BAYS's and *Poetasters* may be lawfully baited; tho we patiently submit to our BAYS's in *Divinity*.

CH.

HAD the Author of our † *Subject-Treatises* consider'd thorowly of these literate Affairs, and found how the Interest of Wit stood at present in our Nation, he wou'd have had so much regard surely to his own Interest, as never to have writ unless either in the single Capacity of mere CRITICK, or that of AUTHOR *in form*. If he had resolv'd never to wri-

* Hor. Ars Poet. ver. 376.
† *Supra*, pag. 94, 130.

Misc. 5. duce a regular or legitimate Piece, he migh
safely have writ on ſtill after the rate of
Volume, and *mixt* manner. He might ha
as *Critical*, as *Satirical*, or as full of *Raille*
had pleas'd. But to come afterwards as
Actor upon the Stage, and expoſe himſelf
ciſm in his turn, by giving us a Work o
form, after the regular manner of Compoſ
we ſee in his ſecond Volume; this, I think,
extraordinary Proof of his Judgment or Al
what related to his own Credit and Advant

ONE of theſe formal Pieces (the INQUIR
examin'd) we have found to be wholly
Manner, which in one of his critical Pieces
the Methodick. But his next Piece (the
LISTS, which we have now before us)
cording to his own * Rules, be reckon'd a
dertaking of greater weight. 'Tis not on
bottom, as *Syſtematical*, *Didactick* and *Prec*
that other Piece of formal Structure; but i
withal another Garb, and more faſhionable
Wit. It conceals what is *Scholaſtical*, unde
pearance of a polite Work. It aſpires to
and carrys with it not only thoſe Poetick F
the Pieces antiently call'd MIMES; but it
to unite the ſeveral Perſonages and Characte
Action, or *Story*, within a determinate C
Time, regularly divided, and drawn into
and proportion'd *Scenes*: And this, too,
riety of STILE; the *Simple*, *Comick*, *Rheto*
even the *Poetick* or *Sublime*; ſuch as is th
run into Enthuſiaſm and Extravagance. S
our Author, by virtue of this Piece †, *a*
due form, and by a more apparent Claim,

* VOL. I. *pag.* 131, &c. and *pag.* 174.

like with a PLAY, or *Dramatick Piece*, in as regular Ch. 1
a manner, at leaſt, as any known at preſent on our Stage.

IT appears, indeed, that as high as our Author, in his *critical* Capacity, wou'd pretend to carry the refin'd Manner and accurate SIMPLICITY of the Antients; he dares not, in his own Model and principal Performance, attempt to unite his Philoſophy in one ſolid and uniform Body, nor carry on his Argument in *one* continu'd Chain or Thred. Here our Author's Timoroufneſs is viſible. In the very Plan or Model of his Work, he is apparently put to a hard ſhift, to contrive how or with what probability he might introduce Men of any Note or

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" principal Matters are founded upon Truth; and the reſt as " near reſembling as may be. 'Tis *a Sceptick* recites: and the " Hero of the Piece paſſes for *an Enthuſiaſt*. If a perfect Cha- " racter be wanting; 'tis the ſame Caſe here, as with the Poets " in ſome of their beſt Pieces. And this ſurely is a ſufficient " Warrant for the Author of a PHILOSOPHICAL RO- " MANCE."—— Thus our Author himſelf; who to conceal, however, his ſtrict Imitation of the antient *poetick* DIALOGUE, has prefix'd an auxiliary Title to his Work, and given it the Sirname of RHAPSODY: As if it were merely of that *Eſſay* or *mix'd* kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his *Title-Page*, 'twas ſo little his Intention to write after that Model of incoherent Workmanſhip, that it appears to be ſolely againſt his Will, if this *Dialogue-Piece* of his has not the juſt Character, and correct Form of thoſe antient *Poems* deſcrib'd. He wou'd gladly have conſtituted ONE ſingle *Action* and *Time*, ſuitable to the juſt Simplicity of thoſe Dramatick Works. And this, one wou'd think, was eaſy enough for him to have done. He needed only to have brought his firſt Speakers immediately into Action, and ſav'd the *Narrative* or *Recitative* part of PHILOCLES *to* PALEMON, by producing them as ſpeaking Perſonages upon his Stage. The Scene all along might have been *the Park*. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was ſufficient time for the Narrator PHILOCLES to have *recited* the whole Tranſaction of the ſecond and third Part; which wou'd have ſtood throughout as it now does: only at the Concluſion, when the *Narrative* or *Recitative Part* had ceas'd, the *ſimple* and *direct* DIALOGUE wou'd have again return'd, to grace the *Exit*. By this means the *Temporal*, as well *as Local Unity of the Piece* had been preſerv'd. Nor had our *Author been neceſſitated to* commit that *Anachroniſm*, of making *his firſt Part, in order*, to be laſt *in time*.

Faſhion

Fashion, * reasoning expressly and ... out play or trifling, for two or three hou... ther, on mere PHILOSOPHY and MORALS. He finds these Subjects (as he confesses) so wide of common Conversation, and, by long Custom, so appropriated to the *School*, the *University-Chair*, or *Pulpit*, that he thinks it hardly safe or practicable to treat of them elsewhere, or in a different Tone. He is forc'd therefore to raise particular *Machines*, and constrain his principal Characters, in order to carry a better Face, and bear himself out, against the appearance of *Pedantry*. Thus his *Gentleman*-Philosopher THEOCLES, before he enters into his real Character, becomes a feign'd *Preacher*. And even when his real Character comes on, he hardly dares stand it out; but to deal the better with his *Sceptick*-Friend, he falls again to personating, and takes up the Humour of the *Poet* and *Enthusiast*. PALEMON the Man of Quality, and who is first introduc'd as Speaker in the Piece, must, for fashion-sake, appear *in Love*, and under a kind of Melancholy produc'd by some Mis-adventures in the World. How elfe shou'd he be suppos'd so serious? PHILOCLES hi... Friend (an airy Gentleman of the World, and ... thorow Raillyer) must have a home-Charge up... him, and feel the Anger of his grave Friend befo... he can be suppos'd grave enough to enter into a P... losophical Discourse. A quarter of an hour's re... ing must serve to represent an hour or two's Deb... And a new Scene presenting it-self, ever and a... must give Refreshment, it seems, to the faint ... der, and remind him of the Characters and ... ness going on.

'TIS in the same view that we MISCEL... RIAN Authors, being fearful of the natural ... tude and Satiety of our indolent Reader, ha... dently betaken our-selves to the way of ...

... I. p. 137, &c.

nd *Contents*; that as the Reader proceeds, by fre- Ch. 2
uent Intervals of Repose, contriv'd on purpose for
him, he may from time to time be advertis'd of what
is yet to come, and be tempted thus to renew his
Application.

THUS in our modern *Plays* we see, almost in every other Leaf, Descriptions or Illustrations of the *Action*, not in the *Poem* it-self, or in the mouth of the Actors; but by the Poet, in his own Person; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment, which renders these Pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this fashionable Stile, or manner of dumb Shew, that the Reader finds the Action of the Piece more amazingly express'd than he possibly cou'd by the Lines of the *Drama* itself; where the Partys alone are suffer'd to be Speakers.

'TIS out of the same regard to Ease, both in respect of Writer and Reader, that we see long Characters and Descriptions at the head of most Dramatick Pieces, to inform us of the Relations, Kindred, Interests and Designs of the *Dramatis Personæ*: This being of the highest importance to the Reader, that he may the better understand *the Plot*, and find out the principal Characters and Incidents of the Piece; which otherways cou'd not possibly discover themselves, as they are read in their due order. And to do justice to our Play-Readers, they seldom fail to humour our Poets in this respect, and read over the Characters with strict application, as a sort of *Grammar*, or *Key*, before they enter on the Piece itself. I know not whether they wou'd do so much for any Philosophical Piece in the world. Our Author seems very much to question it; and has therefore made that part easy enough, which relates to the distinction of his Characters, by making use *of the narrative* Manner. Tho he had done as *well, perhaps,* not to have gone out of the narra*tive plain* way, on this account. For with those

Misc. 5. whom such Philosophical Subjects are agreeable, it cou'd be thought no laborious Task to give the same attention to Characters in *Dialogue*, as is given at the first entrance by every Reader to the easiest *Play*, compos'd of fewest and plainest Personages. But for those who read these Subjects with mere Supineness, and Indifference; they will as much begrudg the pains of attending to the Characters thus particularly pointed out, as if they had only been discernible by Inference and Deduction from the mouth of the speaking Partys themselves.

MORE REASONS are given by our * Author himself, for his avoiding the *direct* way of DIALOGUE; which at present lies so low, and is us'd only now and then, in our *Party-Pamphlets*, or new-fashion'd *Theological Essays*. For of late, it seems, the Manner has been introduc'd into Church-Controversy, with an Attempt of *Raillery* and *Humour*, as a more successful Method of dealing with Heresy and Infidelity. The Burlesque-Divinity grows mightily in vogue. And the cry'd-up Answers to heterodox Discourses are generally such as are written in Drollery, or with resemblance of the facetious and humorous Language of Conversation.

JOY to the *reverend* Authors who can afford to be thus gay, and condescend to correct us, in this *Lay*-Wit. The Advances they make in behalf of Piety and Manners, by such a *popular* Stile, are doubtless found, upon experience, to be very considerable. As these Reformers are nicely qualify'd to hit the Air of Breeding and Gentility, they will in time, no doubt, refine their Manner, and improve this jocular Method, to the Edification of the polite World; who have been so long seduc'd by the way of *Raillery* and *Wit*. They may do wonders by their *Comick* MUSE, and may thus, perhaps, find means

* VOL. II. pag. 121.

[illegible] into their Religion, who have [illegible]
[illegible]ly been laugh'd out of it. For what
[illegible] there to ſuppoſe that Orthodoxy ſhou'd not
to laugh as agreeably, and with as much
nels, as Hereſy or Infidelity?
reſent, it muſt be own'd, the *Characters*,
ages, employ'd by our new orthodox Dia-
carry with 'em little Proportion or Cohe-
and in this reſpect may be ſaid to ſuit per-
ith that figurative metaphorical Stile and
l Manner, in which their Logick and Ar-
are generally couch'd. Nothing can be
omplex or multiform than their moral
or *Sketches* of Humanity. Theſe, indeed,
from repreſenting any *particular* MAN, or
MAN, that they ſcarce reſemble any thing
kind. 'Tis by their Names only that theſe
are figur'd. Tho' they bear different Ti-
are ſet up to maintain contrary Points;
found, at the bottom, to be all of the ſame
, notwithſtanding their ſeeming Variance,
erate in the moſt officious manner with the
towards the diſplay of his own proper Wit,
eſtabliſhment of his private Opinion and
. They are indeed his very legitimate and ob-
Puppets; as like *real Men* in Voice, Action,
ners, as thoſe wooden or wire Engines of
r Stage. PHILOTHEUS and PHILATHEUS,
THEUS and PHILALETHES are of one and
e Order: Juſt Tallys to one another: Queſ-
and Anſwering in Concert, and with ſuch
f Alternative as is known in a vulgar Play,
ne Perſon lies down blindfold, and preſents
is fair as may be, to *another*, who by ſa-
the Company, or the aſſiſtance of his Good-
deals his Companion many a ſound Blow,
being once challeng'd, or brought into
of *lying down*.
is the ſame curious Mixture of Chance,
ſt Viciſſitude, in the Stile of theſe Mock-

Misc. 5. Perſonages of our new *Theological Drama*; with this difference only, "That after the poor Phantom or "Shadow of an Adverſary has ſaid as little for "his Cauſe as can be imagin'd, and given as many "Opens and Advantages as cou'd be deſir'd, he "*lies down* for good and all, and paſſively ſub-"mits to the killing Strokes of his unmerciful "Conqueror."

HARDLY, as I conceive, will it be objected to our MORALIST (the Author of the *Philoſophick Dialogue* above) "That the Perſonages who ſuſtain the "*ſceptical* or *objecting Parts*, are over-tame and "tractable in their Diſpoſition." Did I perceive any ſuch foul Dealing in his Piece; I ſhou'd ſcarce think it worthy of the Criticiſm here beſtow'd. For in this ſort of Writing, where Perſonages are exhibited, and natural Converſation ſet in view; if *Characters* are neither tolerably preſerv'd, nor *Manners* with any juſt Similitude deſcrib'd; there remains nothing but what is too groſs and monſtrous for *Criticiſm* or *Examination*.

'TWILL be alledg'd, perhaps, in anſwer to what is here advanc'd, "That ſhou'd A DIALOGUE be "wrought up to the Exactneſs of theſe Rules; it "ought be condemn'd, as the worſe Piece, for af-"fording the *Infidel* or *Sceptick* ſuch good Quarter, "and giving him the full advantage of his Argu-"ment and Wit."

BUT to this I reply, That either DIALOGUE ſhou'd never be attempted; or, if it be, the Partys ſhou'd appear *natural*, and *ſuch as they really are*. If we *paint* at all; we ſhou'd endeavour to paint *like Life*, and draw Creatures as they are knowable, in their *proper* Shapes and better Features; not in Metamorphoſis, not mangled, lame, diſtorted, aukard Forms, and impotent Chimera's. *Atheiſts* have their Senſe and Wits, as other Men; or why is ATHEISM ſo often challeng'd in thoſe of *the better Rank?* Why charg'd ſo often to the account of *Wit* and *ſubtle Reaſoning?*

I to adviſe theſe Authors, towards whom Ch. 2.
extremely well-affected on account of their
mour'd Zeal, and the ſeeming Sociableneſs
ir Religion; I ſhou'd ſay to 'em, " Gentle-
n! Be not ſo cautious of furniſhing your *Re-
ntative* SCEPTICK with too good *Arguments*,
oo ſhrewd a Turn of *Wit* or *Humour*. Be not
earful of giving Quarter. Allow your Ad-
ary his full Reaſon, his Ingenuity, Senſe, and
. Truſt to the *chief Character* or HERO *of
Piece*. Make him as dazling *bright* as you
able. He will undoubtedly overcome the ut-
t Force of his Opponent, and diſpel the Dark-
or Cloud, which the Adverſary may unlucki-
have rais'd. But if when you have fairly
ught up your *Antagoniſt* to his due Strength
cognizable Proportion, your *chief Character*
not afterwards prove a match for him, or
e with a ſuperiour Brightneſs; Whoſe Fault
? —— The *Subject*? ——This, I hope, you
never allow. —— Whoſe, therefore, beſide
own? —— Beware then, and conſider well
Strength and Maſterſhip in this manner of
ting, and in the qualifying Practice of the po-
World, e'er you attempt theſe accurate and
'd Limnings or Portraitures of Mankind, or
to bring *Gentlemen* on the Stage. For if
Gentlemen ſeduc'd, as you pretend, and made
nous in their Religion or Philoſophy, diſ-
not the leaſt Feature of their real Faces in
Looking-glaſs, nor know themſelves, in the
, by your Deſcription; they will hardly be
to think they are refuted. How wittily ſo-
your Comedy may be wrought up, they will
e apprehend any of that Wit to fall upon
ſelves. They may laugh indeed at the Di-
on you are pleas'd to give 'em: But the
rb perhaps may be different from what you
d. They may ſmile ſecretly to ſee themſelves
ncounter'd; when they find, at laſt, your

Misc. "Authority laid by, and your *ſcholaſtick* Weapons "quitted, in favour of this weak Attempt, To "*maſter them by their own Arms, and proper Ability.*"

THUS WE have perform'd our *critical* Task, and try'd our Strength, both on our Author, and thoſe of his Order, who attempt to write in *Dialogue*, after the active dramatick, * *mimical* or perſonating Way; according to which a Writer is properly *poetical*.

WHAT remains, we ſhall examine in our ſucceeding and laſt Chapter.

CHAP. III.

Of Extent *or* Latitude *of Thought.* — Free-*Thinkers.* — *Their Cauſe, and Character.* — *Diſtinctly, a* Half-Thought. — *Short-Thinking, Cauſe of Vice and Bigotry.* — *Agreement of* Slavery *and* Superſtition. — LIBERTY, *civil, moral, ſpiritual.* — Free-*thinking Divines.* — *Repreſentatives* incognito. — *Embaſſadors from the Moon.* — *Effectual Determination of Chriſtian Controverſy and Religious Belief.*

BEING now come to the Concluſion of my Work; after having defended the Cauſe of *Criticks* in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defence of that *Freedom of Thought* which our Author has *us'd*, particularly in one of the Perſonages of his *laſt Dialogue*-Treatiſe.

* See VOL. I. *page* 131, &c.

THERE is good reaſon to ſuppoſe, that however *equally* fram'd, or near *alike*, the Race of Mankind may appear, in other reſpects, they are not always *equal Thinkers*, or of a like Ability in the Management of this natural Talent which we call THOUGHT. The *Race*, on this account, may therefore juſtly be diſtinguiſh'd, as they often are, by the Appellation of the *Thinking*, and the *Unthinking* ſort. The mere *Unthinking* are ſuch as have not yet arriv'd to that happy Thought by which they ſhou'd obſerve, "How "neceſſary Thinking is, and how fatal the want of "it muſt prove to 'em." The *Thinking* part of Mankind, on the other ſide, having diſcover'd the Affiduity and Induſtry requiſite to *right*-Thinking, and being already *commenc'd* THINKERS upon this Foundation; are, in the progreſs of the Affair, convinc'd of the neceſſity of *thinking to good purpoſe*, and carrying the Work to a *thorow* Iſſue. They know that if they *refrain*, or *ſtop* once, upon this Road, they had done as well *never to have ſet out*. They are not ſo ſupine as to be with-held by mere Lazineſs; when nothing lies in the way to interrupt the *free* Courſe and Progreſs of their Thought. Ch. V

SOME Obſtacles, it's true, may, on this occaſion, be pretended. *Specters* may come a-croſs; and *Shadows* of Reaſon riſe up againſt REASON *itſelf*. But if Men have once heartily eſpous'd the *reaſoning* or *thinking Habit*; they will not eaſily be induc'd to lay the Practice down; they will not at an inſtant be arreſted, or made to ſtand, and yield themſelves, when they come to ſuch a certain Boundary, Land-Mark, Poſt, or Pillar, erected here or there (for what reaſon may probably be gueſs'd) with the Inſcription of a *Ne plus ultrà*.

'TIS not, indeed, any Authority on Earth, as we are well aſſur'd, can ſtop us on this Road, unleſs we pleaſe to make the Arreſt, or Reſtriction, of *our own accord*. 'Tis our own Thought which muſt

Misc. 5. must restrain our Thinking. And whether *the restraining Thought* be just, how shall we ever judge without examining it *freely*, and out of all constraint? How shall we be sure that we have justly quitted REASON, as too high and dangerous, too aspiring or presumptive; if thro *Fear* of any kind, or submitting to mere *Command*, we quit our very examining Thought, and in the moment, stop short, so as to put an end to further Thinking on the matter? Is there much difference between this Case, and that of the obedient Beasts of Burthen, who stop precisely at their appointed Inn, or at whatever Point the *Charioteer*, or *Governour of the Reins*, thinks fit to give the signal for *a Halt*?

I CANNOT but from hence conclude, That of all Species of Creatures said commonly *to have Brains*; the most insipid, wretched and preposterous are those, whom, in just Propriety of Speech, we call *Half-thinkers*.

I HAVE often known *Pretenders to* WIT break out into admiration, on the sight of some raw, heedless, unthinking Gentleman; declaring on this occasion, That they esteem'd it the happiest Case in the World "Never *to think*, or trouble one's "Head with *Study* or *Consideration*." This I have always look'd upon as one of the highest Airs of Distinction, which the self-admiring Wits are us'd to give themselves, in publick Company. Now the *Eccho* or *Antiphony* which these elegant Exclaimers hope, by this Reflection, to draw necessarily from their Audience, is, "That they themselves are over-"fraighted with this Merchandize of THOUGHT; "and have not only enough for *Ballast*, but such "a *Cargo* over and above, as is enough to sink 'em "by its Weight." I am apt however to imagine of *these Gentlemen*, That it was never their *over-thinking* which oppress'd them, and that if their *Thought had* ever really become oppressive to 'em *they might* thank themselves, for having under-

thoug

thought, or *reaſon'd ſhort*, ſo as to reſt ſatisfy'd with a very ſuperficial Search into Matters of the firſt and higheſt Importance. Ch. V.

IF, for example, they over-look'd the *chief Enjoyments of Life*, which are founded in *Honeſty* and a *good Mind*; if they preſum'd *mere Life* to be fully worth what its tenacious Lovers are pleas'd to rate it at; if they thought *publick Diſtinction*, *Fame*, *Power*, *an Eſtate*, or *Title* to be of the ſame value as is vulgarly conceiv'd, or as they concluded, on a firſt Thought, without further *Scepticiſm* or After-Deliberation; 'tis no wonder, if being in time become ſuch mature *Dogmatiſts*, and well-practis'd Dealers in the Affairs of what they call a *Settlement* or *Fortune*, they are ſo hardly put to it, to find eaſe or reſt within themſelves.

THESE are the deeply-loaded and over-penſive Gentlemen, who eſteeming it the trueſt Wit to purſue what they call their *Intereſt*, wonder to find they are ſtill as little at eaſe when they have ſucceeded, as when they firſt attempted to advance.

THERE can never be leſs *Self-Enjoyment* than in theſe ſuppos'd *wiſe Characters*, theſe *ſelfiſh* Computers of Happineſs and private Good; whoſe Purſuits of *Intereſt*, whether for this World or another, are attended with the ſame ſteddy Vein of cunning and low Thought, ſordid Deliberations, perverſe and crooked Fancys, ill Diſpoſitions, and falſe Reliſhes of *Life* and *Manners*. The moſt negligent undeſigning thoughtleſs *Rake* has not only more of Sociableneſs, Eaſe, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than ſuch grave Plodders, and *thoughtful* Gentlemen as theſe.

IF it happens, therefore, that theſe graver, more circumſpect, and deeply intereſted Gentlemen, have, *for their Soul's ſake*, and thro a careful Proviſion for *Hereafter*, engag'd in certain Speculations of RELIGION; their Taſte of VIRTUE, and Reliſh of LIFE is

Disc. 5. is not the more improv'd, on this account. The Thoughts they have on these new Subjects of *Divinity* are so biass'd, and perplex'd, by those *Half-Thoughts* and *raw* Imaginations of Interest, and worldly Affairs; that they are still disabled in the rational Pursuit of Happiness and Good: And being necessitated thus to remain *Short-Thinkers*, they have the Power to go no further than they are led by those to whom, under such Disturbances and Perplexitys, they apply themselves for Cure and Comfort.

IT HAS been the main Scope and principal End of these Volumes, "To assert the Reality of a BEAUTY and CHARM in *Moral* as well as *Natural* Subjects; and to demonstrate "the Reasonableness of *a proportionate* TASTE, and "*determinate* CHOICE, in *Life* and *Manners*." The STANDARD of this kind, and the noted Character of *Moral* TRUTH appear so firmly establish'd in Nature it-self, and so widely display'd thro the intelligent World, that there is no Genius, Mind, or *thinking Principle* which (if I may say so) is not really *conscious* in the case. Even the most refractory and obstinate Understandings are by certain *Reprises* or *Returns* of Thought, on every occasion, convinc'd of this Existence, and necessitated, in common with others, to acknowledg the actual RIGHT and WRONG.

'TIS evident that whensoever the Mind, influenc'd by Passion or Humour, consents to any Action, Measure, or Rule of Life contrary to this *governing* STANDARD and *primary* MEASURE of *Intelligence*, it can only be thro a weak *Thought*, a Scantiness of Judgment, and a Defect in the application of that unavoidable *Impression* and first natural Rule of *Honesty* and *Worth*; against which, Whatever is advanc'd, will be of no other moment than to *render a Life* distracted, incoherent, full of Irresolution, Repentance, and Self-disapprobation.

TRUE

[redacted] every Immorality and Enormity of Life only happen from a partial and narrow View Happiness and Good. Whatever takes from the *reeſs* or *Freedom of Thought*, muſt of neceſſity act from that firſt *Reliſh*, or TASTE on which me and Worth depend.

OR inſtance, when the Eye or Appetite is eagerly l on *Treaſure*, and the *mony'd* Bliſs of *Bags* and rs; 'tis plain there is a kind of *Faſcination* in the . The Sight is inſtantly diverted from all other ms of Excellence or Worth. And here, even Vulgar, as well as the more Liberal part of ankind, diſcover the contracted Genius, and ac-wledg the Narrowneſs of ſuch a Mind.

N Luxury and Intemperance we eaſily apprehend r far *Thought* is oppreſs'd, and the Mind debar'd a juſt Reflection, and from the *free* Examina- and Cenſure of its own Opinions or Maxims, which the Conduct of a Life is form'd.

VEN in that complicated *Good* of vulgar kind, ch we commonly call INTEREST, in which we prehend both *Pleaſure*, *Riches*, *Power*, and other *rious Advantages*; we may diſcern how a *faſci-d Sight* contracts a Genius, and by ſhortning View even of that very *Intereſt* which it ſeeks, ays the KNAVE, and neceſſitates the ableſt and ieſt Proſelyte of the kind, to expoſe himſelf on y Emergency and ſudden Turn.

UT above all other enſlaving Vices, and Re-iners of *Reaſon* and *juſt Thought*, the moſt evi-tly ruinous and fatal to the Underſtanding is of SUPERSTITION, BIGOTRY, and *vulgar* THUSIASM. This Paſſion, not contented like r Vices to deceive, and tacitly ſupplant our ſon, profeſſes open War, holds up the intend-Chains and Fetters; and declares its Reſolution *nſlave*.

HE artificial Managers of this human Frailty aim *againſt Free-Thought*, and Latitude of Un-*tanding*. To go beyond thoſe Bounds of think-

ing

Misc. 5. ing which they have prescrib'd, is by the clar'd *a Sacrilege*. To them, FREEDOM *of a* MASTERY *of Sense*, and *a* LIBERTY in and *Action*, imply Debauch, Corruption, a pravity.

IN consequence of their moral Maxims, litical Establishments, they can indeed adva better Notion of human Happiness and Enjo than that which is in every respect the most fite to *Liberty*. 'Tis to them doubtless that the Opprobriousness and Abuse of those n honest Appellations of *Free-Livers*, *Free-T Latitudinarians*, or whatever other Charac plies a Largeness of Mind and generous Understanding. Fain wou'd they confoun *tiousness in Morals*, with *Liberty in Thou Action*; and make *the Libertine*, who has Mastery of himself, resemble his direct *Oppos* such indeed is the Man of resolute Purpose a movable Adherence to REASON, against eve which *Passion*, *Prepossession*, *Craft*, or *Fashion* vance in favour of ought else. But here, i the Grievance lies. 'Tis thought dangerou to be over-*rational*, or too much Masters selves, in what we draw, by just Conclusion *Reason* only. Seldom therefore do these *E* fail of bringing the Thought of LIBERTY grace. Even at the expence of *Virtue*, and very Idea of GOODNESS on which they b Mysterys of their profitable Science, they from *Morals*, and reverse all true *Philosoph* refine on *Selfishness*, and explode *Generosit* mote a *slavish* Obedience in the room of Duty, and *free Service*; exalt blind *Igno Devotion*, recommend *low Thought*, decry *Re* tol * *Voluptuousness*, *Wilfulness*, *Vindicativene trariness*, *Vain-Glory*; and even † deify the

* *VOL. II. pag.* 167. And below, pag. 211.
† *VOL. I. pag.* 26.

Passions which are the Disgrace rather than Orna- Ch. 3.
ment of Human Nature.

But so far is it from the Nature of * Liberty to indulge such *Passions* as these, that whoever acts at any time under the power of any *fought one*, may be said to have already provided for himself *an absolute Master*. And he who lives under the power of a whole Race (since 'tis scarce possible to obey *one* without *the other*) must of necessity undergo the worst of Servitudes, under the most capricious and domineering Lords.

That this is no *Paradox*, even the Writers for Entertainment can inform us; however Others may misguide who discourse or write (as they pretend) for Profit or Instruction. The Poets even of the wanton sort, give ample Testimony of this Slavery and Wretchedness of *Vice*. They may extol Voluptuousness to the Skys, and point their Wit as sharply as they are able against a virtuous State. But when they come afterwards to pay the necessary Tribute to their commanding Pleasures; we hear their pathetick Moans, and find the inward Discord and Calamity of their Lives. Their Example is the best of Precepts; since they conceal nothing, are sincere, and speak their Passion out aloud. And 'tis in this that the very worst of *Poets* may justly be prefer'd to the generality of modern *Philosophers*, or other *formal Writers* of a yet more specious name. The Muses *Pupils* never fail to express their Passions, and *write* just as they *feel*. 'Tis not, indeed, in their nature to do otherwise; whilst they indulge their Vein, and are under the power of that natural *Enthusiasm* which leads 'em to what is highest in their Performance. They follow Nature. They move chiefly as she moves in 'em; without Thought of disguising her free Motions, and genuine Operations, for the sake of any *Scheme* or *Hypothesis*, which

* VOL. II. *pag.* 164, 280.

Misc. 5. they have form'd at leiſure, and in particular n
Views. On this account, tho at one time they
rel perhaps with VIRTUE, for reſtraining 'em in
forbidden Loves, they can at another time mal
ſufficient amends; when with indignation they
plain "That MERIT is neglected, and their * v
"leſs Rival prefer'd before them."

† *Contrane lucrum nil valere candidum*
Pauperis ingenium?

And thus even in common *Elegiack*, in *Song*
or *Epigram*, conſecrated to Pleaſure it-ſelf, we
often read the dolorous Confeſſion in behalf of
tue, and ſee, at the bottom, how the Caſe ſtan

Nam veræ Voces tum demum pectore ab imo
Eliciuntur.

The airy Poets, in theſe Fits, can, as freely
Tragedian, condole with VIRTUE, and bemoa
caſe of *ſuffering* MERIT.

Th' Oppreſſor's Wrong, the Proud Man's
tumely,
The Inſolence of Office, and the Spurns
That patient MERIT *of th' Unworthy takes*

THE poetick Chiefs may give what reaſon
think fit for their Humour of repreſenting our
Appetites (eſpecially that of LOVE) under the
of Urchins and wanton Boys, ſcarce out of
State of Infancy. The original Deſign, and
of this Fiction, I am perſuaded, was to ſhew
how little there was of *Great* and *Heroick* in th
vernment of theſe Pretenders, how truly *weak*
childiſh they were in themſelves, and how
lower than mere Children we then became,

* VOL. I. *p.g.* 95. † HORAT. Ep

we submitted our-selves to their blind Tutorage. There was no fear lest in this Fiction the boyish Nature shou'd be misconstru'd as *innocent* and *gentle*. The Storms of Passion, so well known in every kind, kept the *Tyrannick* Quality of this wanton Race sufficiently in view. Nor cou'd the poetical Description fail to bring to mind their *mischievous* and *malignant Play*. But when the Image of *imperious Threatning*, and *absolute Command*, was join'd to that of *Ignorance*, *Puerility* and *Folly*; the Notion was compleated, of that wretched *slavish* State, which modern *Libertines*, in conjunction with some of *a graver Character*, admire, and represent, as the most eligible of any. ——"Happy Condition! (says one) Happy Life, *that* "*of the indulg'd* PASSIONS; might we pursue it!—— "Miserable Condition! Miserable Life, that of REA- "SON and VIRTUE, which we are * bid pursue!"

'Tis the same, it seems, with Men, in *Morals*, as in *Politicks*. When they have been unhappily born and bred to SLAVERY, they are so far from being sensible of their *slavish* Course of Life, or of that ill Usage, Indignity and Misery they sustain; that they even admire their own Condition: and being us'd to *think short*, and carry their *Views* no further than those Bounds which were early prescrib'd to 'em; they look upon TYRANNY as *a natural Case*, and think Mankind in a sort of dangerous and degenerate State, when under the power of *Laws*, and in the possession of *a free Government*. Ch. 3

WE may by these Reflections come easily to apprehend What Men they were who first brought *Reason* and *Free Thought* under disgrace, and made the noblest of Characters (that of a *Free-Thinker*) to become invidious. 'Tis no wonder if the same Interpreters wou'd have Those also to be esteem'd *free* in their Lives, and Masters of good Living, who are the *least* Masters of themselves, and the most *impotent in* Passion and Humour, of all their Fel-

* VOL. II. *pag.* 167.

I CAN no more allow *that* to be *Fr* where unlimited Paſſion, and unexamin govern, than I can allow that to be *a Fre ment* where the mere People govern, and LAWS. For no People in a Civil State ca be *free*, when they are otherwiſe govern'd ſuch *Laws* as they themſelves have conſti to which they have *freely* given Conſent. be releas'd from theſe, ſo as to govern t by each Day's Will or Fancy; and to vary Turn the Rule and Meaſure of Governme out reſpect to any antient Conſtitutions or ments, or to the ſtated and fix'd Rules and Juſtice; is as certain Slavery, as it is Diſtraction and Miſery; ſuch as in the I prove the Eſtabliſhment of an irretrievabl *Tyranny* and *abſolute Dominion*.

IN the Determinations of Life, and in t and Government of Actions, he alone is has within himſelf no Hindrance, or Co acting what he himſelf, *by his beſt Judg*

other, in contrary Extremes, and to different Ends and Purposes, of which they are themselves wholly ignorant; 'tis evident That the more they turn * their Eyes (as many times they are oblig'd) towards *Virtue* and a *free Life*, the more they must confess their Misery and Subjection. They discern their own Captivity, but not with Force and Resolution sufficient to redeem themselves, and become *their own*. Such is the real *Tragick* State, as the old *Tragedian* represents it: Ch. V

† ——— *Video meliora proboque,*
Deteriora sequor.

And thus the highest Spirits, and most refractory Wills, contribute to the lowest Servitude and most submissive State. *Reason* and *Virtue* alone can bestow LIBERTY. *Vice* is unworthy, and unhappy, on this account only, "That it is *slavish* and *de-* "*basing*."

THUS HAVE we pleaded the Cause of LIBERTY in general; and vindicated withal, our Author's particular Freedom, in taking the Person of a *Sceptick*, as he has done in this ‡ last Treatise, on which we have so largely paraphras'd. We may now perhaps, in compliance with general Custom, justly presume to add something in defence of the same kind of Freedom we our-selves have assum'd in these latter *Miscellaneous Comments*; since it wou'd doubtless be very unreasonable and unjust, for those

* *Magne Pater Divum, sævos punire Tyrannos*
Haud alia ratione velis, cùm dira libido
Moverit ingenium ferventi tincta veneno,
Virtutem videant, intabescantque relicta.
Pers. Sat. 3.

† Καὶ μανθάνω μὲν οἷα τολμήσω κακά· Θυμὸς δ' κρείσσων τῶν ἐμῶν βουλευμάτων. Eurip. Med. Act. 4.

‡ Viz. The MORALISTS, or *Philosophick Dialogue*, recited in the Person of a *Scottish*, under the name of PHILOCLES. See Treatise V. VOL. II. page [illegible]

Misc. 5. who had ſo freely play'd *the Critick*, to ex
thing leſs than the ſame free Treatment, and
Criticiſm in return.

As for the STILE or *Language* us'd i
Comments; 'tis very different, we find; and
proportion with the *Author commented*, and
different *Characters* and *Perſons* frequently in
in the original Treatiſes. So that there
doubtedly be Scope ſufficient for Cenſure a
rection.

As for the Obſervations on ANTIQUI
have in moſt Paſſages, except the very comm
obvious, produc'd our Vouchers and Auth
our own behalf. What may be thought of o
ment or *Senſe* in the Application of theſe Au
and in the Deductions and Reaſonings
form'd from ſuch learned Topicks, muſt be
ted to the Opinion of the Wiſe and Learned.

IN MORALS, of which the very force
love of *Diſcipline*, and in a willingneſs to *re*
rectify falſe Thought, and erring Views; w
but patiently wait Redreſs and amicable
from the ſole competent Judges, the *Wiſe* ar
whoſe Intereſt it has been our whole Ende
advance.

THE only Subject on which we are perſ
cure, and without fear of any juſt Cenſure
proach, is that of FAITH, and *Orthodox*
For in the firſt place, it will appear, tha
profound Reſpect, and religious Venerati
have forborn ſo much as to name any of t
and ſolemn *Myſteries* of * *Revelation*. And
next place, as we can with confidence decl
we have never in any Writing, publick o
attempted ſuch high Reſearches, nor have
Practice acquitted our-ſelves otherwiſe tha
Conformiſts to the lawful Church; ſo we n

* *Supra*, pag. 50, 51.

[illegible] Ch.

[illegible] faithfully and dutifully *to embrace* thoſe holy *Myſteryes*, even in their minuteſt Particulars, and without the leaſt Exception on account of their amazing Depth. And tho we are ſenſible that it wou'd be no ſmall hardſhip to deprive *others* of a liberty of examining and ſearching, with due Modeſty and Submiſſion, into the nature of thoſe Subjects; yet as for *our-ſelves*, who have not the leaſt ſcruple whatſoever, we pray not any ſuch Grace or Favour in our behalf: being fully aſſur'd of our own ſteddy *Orthodoxy*, *Reſignation*, and intire *Submiſſion* to the truly *Chriſtian* and *Catholick* Doctrines of our Holy *Church*, as *by Law eſtabliſh'd*.

'Tis true, indeed, that as to * CRITICAL *Learning*, and the Examination of *Originals*, *Texts*, *Gloſſes*, *various Readings*, *Stiles*, *Compoſitions*, *Manuſcripts*, *Compilements*, *Editions*, *Publications*, and other *Circumſtances*, ſuch as are common to the *Sacred Books*, with *all other Writings and Literature*; this we have confidently aſſerted to be a juſt and lawful Study. We have even repreſented this Species of *Criticiſm* as neceſſary to the Preſervation and Purity of Scripture: that *Sacred Scripture*, which has been ſo miraculouſly preſerv'd in its ſucceſſive Copys and Tranſcriptions, under the Eye (as we muſt needs ſuppoſe) of holy and learned *Criticks*, thro ſo many dark Ages of Chriſtianity, to theſe latter times; in which Learning has been happily reviv'd.

BUT if this *critical* Liberty raiſes any jealouſy againſt us, we ſhall beg leave of our offended Reader to lay before him our Caſe, *at the very worſt*: That if on ſuch a naked Expoſition, it be found criminal, we may be abſolutely *condemn'd*; if otherwiſe, *acquitted*, and with the ſame favour *indulg'd*, as others, *in the ſame Circumſtances*, have been before us.

ON this occaſion therefore, we may be allow'd to borrow ſomething from the Form or Manner of

* VOL. I. *pag.* 99.

our

Misc. 5. our Dialogue-Author, and repreſent a Converſation of the ſame free nature as that recited by him in his * *Night*-Scene: where the ſuppos'd SCEPTICK or *Free-Thinker* delivers his Thoughts, and reigns in the Diſcourſe.

'TWAS IN a more conſiderable Company, and before a more numerous Audience, that not long ſince, a Gentleman of ſome Rank (one who was generally eſteem'd to carry a ſufficient Caution and Reſerve in religious Subjects of Diſcourſe, as well as an apparent Deference to Religion, and in particular to the national and eſtabliſh'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and *free* Vindication not only of Free-*Thinking*, but Free-*Profeſſing*, and *Diſcourſing*, in Matters relating to Religion and Faith.

SOME of the Company, it ſeems, after having made bold with him, as to what they fancy'd to be his Principle, began to urge "The Neceſſity of reducing Men to *one* Profeſſion and Belief." And ſeveral Gentlemen, even of thoſe who paſs'd for *moderate* in their way, ſeem'd ſo far to give into this *Zealot*-Opinion as to agree, "That notwithſtanding "the *right* Method was not yet found, 'twas highly "requiſite that ſome way ſhou'd be thought on, to "reconcile Differences in Opinion; ſince ſo long as "this Variety ſhou'd laſt, RELIGION, they thought, "cou'd never be ſucceſsfully advanc'd."

TO this our Gentleman, at firſt, anſwer'd coldly, That "What was *impoſſible* to be done, cou'd not, "he thought, be properly purſu'd, as *neceſſary* to be "done." But the *Raillery* being ill taken, he was forc'd at laſt to defend himſelf the beſt he cou'd, upon this Point; "*That Variety of Opinion was not to be* "*cur'd.*" And "That 'twas impoſſible *All* ſhou'd "be of *one* Mind."

* VOL. II. pag. 209, 10, 11, &c.

he, "That many pious Men, Ch. 3.
'ſeeing the Inconveniences which the Diſ-union of
'Perſuaſions and Opinions *accidentally* produces,
'have thought themſelves oblig'd to ſtop this Inun-
'dation of Miſchiefs, and have made Attempts ac-
'cordingly. Some have endeavour'd to unite theſe
'Fractions by propounding ſuch a GUIDE, as they
'were all bound to follow; hoping that *the Unity*
'*of a Guide*, wou'd have produc'd *Unity of Minds*.
'But who this GUIDE ſhou'd be, after all, be-
'came ſuch a Queſtion, that 'twas made part of
'that *Fire* it-ſelf which was to be extinguiſh'd.
'Others thought of a RULE.——This was to be
'the effectual Means of Union! This was to do
'the Work, or nothing cou'd!——But ſuppoſing all
'the World had been agreed on this RULE, yet the
'*Interpretation* of it was ſo full of variety, that *this*
'alſo became part of the Diſeaſe."

THE Company, upon this Preamble of our Gen-
leman, preſs'd harder upon him, than before; ob-
ecting the Authority of *Holy Scripture* againſt him,
nd affirming *this* to be of it-ſelf a ſufficient *Guide*
nd *Rule*. They urg'd again and again that known
aying of a fam'd Controverſial Divine of our Church
gainſt the Divines of another, "That *the Scripture*,
'*the Scripture* was the Religion of Proteſtants."

To this our Gentleman, at firſt, reply'd only,
y deſiring them to explain their word SCRIPTURE,
nd by inquiring into the Original of this Collection
f antienter and latter Tracts, which in general they
omprehended under that Title: Whether it were
he *Apocryphal* SCRIPTURE, or the more *Canonical*?
he *Full* or the *Half*-authoriz'd? The *Doubtful*, or
he *Certain*? The *Controverted*, or *Uncontroverted*?
he *ſingly-read*, or that of *various Reading*? The
ext of *theſe* Manuſcripts, or of *thoſe*? The Tran-
cripts, Copys, Titles, Catalogues of *this* Church and
ation, or of *that other*? Of *this* Sect and Party,
r of *another*? Of thoſe in *one* Age call'd ORTHO-
ox, and in poſſeſſion of Power, or of thoſe who

in

Misc. 5. in another overthrew their *Predeceſſors* Authority, and in their turn alſo aſſum'd the Guardianſhip and Power of Holy Things? For how theſe ſacred Records were guarded in thoſe Ages, might eaſily (he ſaid) be imagin'd by any one who had the leaſt Inſight into the Hiſtory of thoſe TIMES which we call'd *primitive*, and thoſe CHARACTERS of *Men*, whom we ſtil'd FATHERS of the *Church*.

"IT muſt be confeſs'd (continu'd he) 'twas a "ſtrange Induſtry and *unlucky* Diligence which was "us'd, in this reſpect, by theſe *Eccleſiaſtical Fore-* "FATHERS. Of all thoſe Hereſys which gave "them Imployment, we have abſolutely no Re- "cord, or Monument, but what themſelves (who "were Adverſarys) have tranſmitted to us; and we "know that Adverſarys, eſpecially ſuch who ob- "ſerve all Opportunitys to diſcredit both the Per- "ſons and Doctrines of their Enemys, are not al- "ways the beſt Recorders or Witneſſes of ſuch "Tranſactions. We ſee it (continu'd he, in a very emphatical, but ſomewhat embaraſs'd Stile) "We "ſee it *now* in this very Age, in the preſent Diſ- "temperatures, that Partys are no good Regiſters "of the Actions of the adverſe ſide: And if we "cannot be confident of the Truth of a Story now "(*now*, I ſay, that it is poſſible for any Man, *eſ-* "*pecially* for the intereſted Adverſary, to diſcover "the Impoſture) it is far more unlikely, that After- "Ages ſhou'd know any other Truth than ſuch as "ſerves the ends of the Repreſenters."

OUR Gentleman by theſe Expreſſions had already given conſiderable Offence to his Zealot-Auditors. They ply'd him faſter with paſſionate Reproaches, than with Arguments or rational Anſwers. This, however, ſerv'd only to animate him the more, and made him proceed the more boldly, with the *ſame aſſum'd Formality*, and air of Declamation, *in his general* CRITICISM of Holy Literature.

"THERE are, ſaid he, innumerable Places th "*contain* (no doubt) great Myſterys, but ſo wrap "

[redacted] Clouds, or hid in Umbrages, so heighten'd with Expressions, or so cover'd with Allegorys and Garments of Rhetorick; so profound in the matter; or so alter'd and made intricate in the manner; that they may seem to have been left as *Trials* of our Industry, and as *Occasions* and *Opportunitys* for the exercise of mutual Charity and Toleration, rather than as the *Repositorys* of FAITH, and *Furniture of Creeds*. For when there are found in the Explications of these Writings, so many Commentarys; so many Senses and Interpretations; so many Volumes in all Ages, and all like Mens Faces, no one exactly like another: either this *Difference* is absolutely no fault at all: or if it be, it is excusable. There are, besides, so many Thousands of *Copys* that were writ by Parties of several *Interests* and *Persuasions*, such different Understandings and Tempers, such distinct Abilitys and Weaknesses, that 'tis no wonder there is so great *Variety of Readings*: —— whole Verses in *one*, that are not in *another*: —— whole Books admitted by *one* Church or Communion, which are rejected by *another*: whole Storys and Relations admitted by Fathers, and rejected by *others*. —— I sider withal, that there have been many *Des* and *Views* in expounding these Writings: ny *Senses* in which they are expounded; and n the *Grammatical Sense* is found out, we many times never the nearer. Now there g such variety of *Senses* in Scripture, and few Places so mark'd out, as not to be ble of more than one; if Men will write nentarys *by Fancy*, What infallible *Criterion* be left to judg of the *certain Sense* of such as have been the matter of Question? der again, that there are indeed divers in these sacred Volumes, containing in *Mysterys and Questions* of great Concern-

" ment;

Misc. 5. " ment; yet such is the Fabrick and C
" of the Whole, that there is no certain
" determine whether the Sense of thes
" shou'd be taken as *literal* or *figurativ*
" is nothing in the nature of the thing
" mine *the Sense* or *Meaning*: but it m
" ten out as it can. And therefore
" sonably requir'd, That what is of it-
" guous, shou'd be understood in its o
" Sense and Intention, under the pain o
" *Sin*, or an *Anathema*. Very wise Men
" *antient Fathers*, have expounded things *a*
" when they shou'd have expounded the
" Others expound things *literally*, when t
" understand them *in Allegory*. If such
" rits cou'd be deceiv'd in finding out
" of Senses were to be given to Scriptu
" well be endur'd that we, who sit at
" shou'd be subject at least to equal F
" we follow any ONE *Translation*, or
" Man's *Commentary*, What *Rule* or Dire
" we have, by which to chuse that ON
" Or is there any *one* Man, that hath
" *perfectly*, or expounded *infallibly*? If
" to follow *any one* as far only as we like
" we shall then only do wrong or right
" If we resolve absolutely to follow *any*
" ther-soever he leads, we shall probab
" last, where, if we have any Eyes lef
" see our-selves become sufficiently ridicu

THE Reader may here perhaps, by Sagacity, remark a certain air of study and Declamation, not so very proper o the mouth of a mere *Gentleman*, nor sutable pany where alternate Discourse is carry'd *concerted* Measure, and un-premeditated *Something* there was so very emphatical, *the delivery* of these words, by the sept *man*; that some of the Company w *more incens'd* against him for thes

began to charge him as a *Preacher* of pernicious Doctrines, one who attack'd Religion *in form*, and carry'd his Leſſons or Lectures about with him, to repeat by rote, at any time, to the *Ignorant* and *Vulgar*, in order to ſeduce them. Ch. 3.

'Tis true indeed, ſaid he, Gentlemen! that what I have here ventur'd to repeat, is addreſs'd chiefly to thoſe you call *Ignorant*; ſuch, I mean, as being otherwiſe engag'd in the World, have had little time perhaps to beſtow upon Inquirys into Divinity-Matters. As for you (Gentlemen!) in particular, who are ſo much diſpleas'd with my *Freedom*; I am well aſſur'd, you are in effect ſo able and knowing, that the Truth of every Aſſertion I have advanc'd is ſufficiently underſtood and acknowledg'd by you; however it may happen, that, in your great Wiſdom, you think it proper to conceal theſe Matters from ſuch Perſons as you are pleas'd to ſtile *the Vulgar*.

'Tis true, withal, Gentlemen! (continu'd he) I will confeſs to you, That the words you have heard repeated, are not my own. They are no other than what have been publickly and ſolemnly deliver'd, even by * one of the Epiſcopal Order, a celebrated

* The pious and learned *Biſhop* TAYLOR, in his Treatiſe of *the Liberty of Prophefying*, printed in his Collection of Polemical and Moral Diſcourſes, *Anno* 1657. The Pages anſwering to the Places above-cited are 401, 402. (and in the Epiſtle-Dedicatory, three or four Leaves before) 438, 439——444, 451, 452. After which, in the ſucceeding Page, he ſums up his Senſe on this Subject of ſacred Literature, and the Liberty of Criticiſm, and of private Judgment and Opinion in theſe Matters, in the following words: "Since there are ſo many Copys, with "infinite Varietys of Reading; ſince a various Interpunction, "a Parentheſis, a Letter, an Accent may alter the Senſe; "ſince ſome Places have divers literal Senſes, many have ſpi-"ritual, myſtical, and allegorical Meanings; ſince there are ſo "many Tropes, Metonymys, Ironys, Hyperboles, Propriety's "and Impropriety's of Language, whoſe underſtanding depends "upon ſuch Circumſtances, that it is almoſt impoſſible to know "the proper Interpretation, now that the knowledge of ſuch "Circumſtances and particular Storys is irrecoverably loſt; ſince

Misc. 5 lebrated *Churchman*, and one of the *highest*
appears by his many Devotional Works, wh
the Rites, Ceremonys and Pomp of Worsh
the Honour and Dignity of the Priestly and
pal Order, to the highest Degree. In effect
the Reverend Doctor's Treatises standing, a
in the Front of this Order of Authors, an

" there are some Mysterys, which at the best Advan
" pression, are not easy to be apprehended, and whe
" tion, by reason of our Imperfections, must need
" sometimes weak, sometimes unintelligible: And
" those ordinary means of expounding Scripture, a
" the Originals, Conference of Places, Parity of R
" Analogy of Faith, are all dubious, uncertain, and
" ble; he that is the wisest, and by consequence t
" to expound truest, in all probability of Reason
" very far from Confidence; because every one of
" many more, are like so many degrees of Improb
" Incertainty, all depressing our Certainty of finding
" in such Mysterys, and amidst so many Difficultys.
" fore a wise Man that considers this, wou'd not w
" prescrib'd to, by others; for it is best every Man
" left in that liberty, from which no Man can justly
" unless he could secure him from Error."

And Prelate had but a few Pages before (*viz. pa*
knowledg'd, Indeed, " That we had an Apostolic
" to *contend earnestly for the Faith*. But then," (say
Bishop, very candidly and ingenuously) " As these
" cede farther from the Foundation, our Certainty
" ——— And therefore it were very fit that
" *dence* should be according to our *Evidence*, and ou
" cording to our *Confidence*." He adds, *pag.*
" these Disputes concerning Tradition, Councils, F
" are not Arguments against or besides Reason, bu
" tions and Pretences to the best Arguments, and
" certain Satisfaction of our Reason. But then all
" ing into question, submit themselves to Reason, th
" judg'd by human Understanding, upon the best G
" Information it can receive. So that Scripture,
" Councils and Fathers, are the Evidence in
" but Reason is the Judge: That is, we being the
" are to be perswaded, we must see that we be
" reasonably; and it is unreasonable to assent to a
" dence, when a greater and clearer is propounde
" that every Man for himself is to take cognizance
" able to judg; if he be not, he is not bound in
" of necessity to know any thing of it."

[redacted] Good Books us'd by the politeſt and Ch. 3.
refin'd *Devotees* of either Sex. They maintain سب
principal Place in the Study of almoſt every ele-
and high *Divine*. They ſtand in Folio's and
Volumes, adorn'd with variety of Pictures,
ngs, and other Decorations, on the advanc'd
es or Glaſs-Cupboards of the *Lady's* Cloſets.
are in uſe at all Seaſons, and for all Places,
ell for Church-Service as Cloſet-Preparation;
in ſhort, may vie with any devotional Books
ſtian Chriſtendom. And for the Life and Cha-
r of the Man himſelf; I leave it to you, Gen-
n (you, I mean, of the *Zealot*-kind) to except
ſt it; if you think proper. 'Tis your *Manner*,
w, and what you never fail to have recourſe,
hen any Authority is produc'd againſt you.
nal Reflection is always ſeaſonable, and at
, on ſuch an occaſion. No matter what Virtue,
fty or Sanctity may lie in the Character of the
n cited. No matter tho he be ever ſo much,
her reſpects, of your own Party, and devoted
ur Intereſt. If he has indiſcreetly ſpoken ſome
e-Truth, or diſcover'd ſome Secret which ſtrikes
e temporal Intereſts of certain ſpiritual So-
: he is quickly doom'd to Calumny and De-
tion.

SHALL try this Experiment, however, once
(continu'd our Gentleman) and as a Conclu-
o this Diſcourſe, will venture to produce to you
her Authority of the ſame kind. You ſhall have
ore you, in the exact Phraſe and Words of the
Author, in his *Theological* Capacity; ſince I
now no further occaſion to conceal my Cita-
, and accommodate them to the more familiar
and Language of Converſation.

R excellent * Archbiſhop, and late Father
ir Church, when expreſly treating that very

* *Archbiſhop* TILLOTSON, in his Rule of Faith,
7.

Misc. 5. Subject of a RULE *in matters of Belief*, in opposition to Mr. *S* . . . . . and Mr. *R* . . . . . his Romiſh Antagoniſts, ſhews plainly how great a ſhame it is, for us *Proteſtants* at leaſt (whatever the Caſe may be with *Romaniſts*) to diſallow *Difference* of Opinions, and forbid private *Examination*, and *Search* into matters of *antient* RECORD, and *ſpiritual* TRADITION; when, at the ſame time, we have no pretence to *oral* or *verbal*; no Claim to any abſolute ſuperiour Judg, or deciſive Judgment in the Caſe; no Polity, Church, or Community; no particular Man, or number of Men, who are not, even by our own Confeſſion, plainly *fallible*, and ſubject to *Error* and *Miſtake*.

"THE Proteſtants," ſays his Grace (ſpeaking in the Perſon of Mr. *S* . . . . . and the *Romaniſts*) "cannot know *how many* the Books of Scripture "ought to be; and *Which* of the many contro- "verted ones may be ſecurely put in that Catalogue; "*Which* not. —— But I ſhall tell him (replies his "Grace) That we know that juſt ſo many ought "to be receiv'd as *uncontroverted* Books, concerning "which it cannot be ſhewn *there was ever any Con- "troverſy*." It was not incumbent perhaps on my Lord Archbiſhop to help Mr. *S* . . . . . ſo far in his Objection, as to add, That in reality the *burning*, *ſuppreſſing*, and *interpolating* Method, ſo early in faſhion, and ſo tightly practis'd on the *Epiſtles*, *Comments*, *Hiſtorys*, and *Writings* of the Orthodox and Hereticks of old, made it impoſſible to ſay with any kind of Aſſurance, "What *Books*, *Copys*, or *Tran- "ſcripts* thoſe were, *concerning which there was never "any Controverſy at all*." This indeed wou'd b Point not ſo eaſily to be demonſtrated. Bu Grace proceeds, in ſhewing the Weakneſ Romiſh Pillar, TRADITION. "For it "(ſays he) acknowledg ſome Boo "controverted, or not. If not, w "a Suppoſition of controverted

" *Tradition* acknowledges some Books to have been Ch.
" controverted; then it cannot assure us that they
" have not been controverted, nor consequently
" that they ought to be receiv'd as never having
" been controverted; but only *as such, concerning*
" *which those Churches who did once raise a Controversy*
" *about them, have been since satisfy'd that they are*
" * *Canonical.*——Where is then the Infallibility of
" oral Tradition? How does the *living Voice of the*
" *present Church* assure us, that what *Books* are now
" receiv'd by Her, were ever receiv'd by Her?
" And if it cannot do this, but the matter must
" come to be try'd by the best *Records* of former
" Ages (which the Protestants are willing to have
" the *Catalogue* try'd by) then it seems the Prote-
" stants have a better way to know what Books
" are Canonical, than is the infallible way of oral
" Tradition. And so long as 'tis better, no matter
" tho' it be not call'd Infallible."——

THUS the free and generous Archbishop. For, indeed, what greater *Generosity* is there, than in owning TRUTH frankly and openly, even where the greatest Advantages may be taken by an Adversary? Accordingly, our worthy Archbishop speaking again immediately in the Person of his Adver-

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* His Grace subjoins immediately: " The Traditionary
" Church now, receives the Epistle to the *Hebrews* as Canoni-
" cal. I ask, Do they receive it as ever deliver'd for such?
" That they must, if they receive it from oral Tradition,
" which conveys things to them under this Notion as ever
" deliver'd; and yet St. *Hierom* speaking (not as a *Specula-*
" *tor*, but a *Testifier*) says expressly of it, *That the Custom of*
" *the Latin Church doth not receive it among the Canonical*
" *Scriptures.* What saith Mr. S . . . . to this? It is clear from
" this Testimony, that the *Roman* Church in St. *Hierom*'s time
" did not acknowledg this *Epistle* for Canonical; and 'tis as
" plain, that the present *Roman* Church doth receive it for
" *Canonical.*"

" materially
" of *Rome* know that
" of the Scriptures, in the
" They do not pretend to know this.
" Men of that Church acknowledg the *various Read-*
" *ings* as well as we, and do not pretend to know
" otherwise than by *probable Conjecture* (as we all
" may do) Which of those *Readings* is the
" *one* †."

And thus (continu'd our *Lay*-Gentleman) I h
finish'd my *Quotations*, which I have been nec

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* Pag. 678.

† The Reader perhaps may find it worth while to r
this, what the Archbishop represents (*pag.* 716, *&c.*
plausible Introduction of the grossest Article of Belie
times when the Habit of making Creeds came i
And accordingly it may be understood, of what effec
matizing Practice in Divinity has ever been. " W
" pose then, that about the time, when universal Ign
" the genuine Daughter of it (call her *Devotion* or
" had over-spread the World, and the generality
" were strongly inclin'd to believe *strange things*
" the greatest Contradictions were recommended
" der the notion of MYSTERYS, being told b
" and *Guides*, That the more contradictious any th
" son, the greater merit there is in believing it
" suppose, that in this state of things, one or mo
" Eminent then in the Church, either out of D
" superstitious Ignorance and Mistake of the Ser
" our's Words ufed in the Confecration of the S
" advance this new Doctrine, that the Words
" &c * * * Such a Doctrine as this was
" advanc'd by the ambitious Clergy of that ti
" means to draw in the People to a Doctrine
" them. * * * Nor was such a Doctrine
" and prevail among the People in an Age
" and strongly inclin'd to Superstition,

tated to bring in my own Defence; to prove to you Ch. That I have asserted nothing on this Head of *Religion, Faith*, or the Sacred *Mysterys*, which has not been justify'd and confirm'd by the most celebrated *Church-Men* and respected *Divines*. You may now proceed in your *Invectives*; bestowing as free Language of that kind, as your *Charity* and *Breeding* will permit. And *You* (*Reverend* SIRS!) who have assum'd a Character which sets you above that of the mere *Gentleman*, and releases you from those *Decorums*, and constraining *Measures of Behaviour* to which we of an inferiour sort are bound; You may liberally deal your *religious Compliments* and *Salutations* in what *Dialect* you think fit; since for my own part, neither the Names of HETERODOX, SCHISMATICK, HERETICK, SCEPTICK, nor even INFIDEL, or ATHEIST it-self, will in the least scandalize me, whilst the Sentence comes only from *your* mouths. On the contrary, I rather strive with my-self to suppress whatever Vanity might naturally arise in me, from such *Favour* bestow'd. For whatever may, in the bottom, be intended me, by

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" par'd to receive the grossest Absurdities under the notion of " *Mysterys*. * * * Now supposing such a Doctrine as this so fitted to the Humour and Temper of the Age, to be once asserted either by chance or out of design, it wou'd take like *Wild-fire*; especially if by some one or more who bore sway in the Church, it were but recommended with *convenient Gravity and Solemnity*. * * * * And for the Contradictions contain'd in this Doctrine, it was but telling the People *then* (as they do in effect *now*) That Contradictions ought to be no Scruple in the way of Faith; That the more impossible any thing is, 'tis the fitter to be believ'd; That it is not praise-worthy to believe plain Possibilitys, but this is the Gallantry and heroical Power of Faith, this is the way to oblige God Almighty for ever to us, to believe flat and downright Contradictions. * * * The more absurd and unreasonable any thing is, it is for that very reason the more proper matter for an Article of Faith. And if any of these Innovations be objected against, as contrary to former Belief and Practice, it is but putting forth a lusty Act of Faith, and believing another Contradiction, That tho they be contrary, yet they are the same." Above, pag. 57, 58, 59. Such

Misc. 5. ſuch a Treatment; 'tis impoſſible for me to
other than *Favour*; ſince there are certain E
which it will be ever eſteem'd a real Hon
have merited.

IF, contrary to the Rule and Meaſure o
verſation, I have drawn the Company's At
towards me thus long, without affording t
Intermiſſion, during my Recital; they will,
excuſe me, the rather, becauſe they heard th
Recitals, and were Witneſſes to the heavy
and perſonal Reflection, which without ar
Provocation was made upon me in publi
theſe *Zealot*-Gentlemen, to whom I have thus
And notwithſtanding they may, after ſuch B
of Charity as are uſual with them, preſu
equally out of Charity, on my own ſide;
take upon me however to give this good
at parting: "That ſince they have of late
"elated by ſome ſeeming Advantages, and
"ſperity, which they are ill fitted to bear
"wou'd at leaſt beware of accumulating too
"thoſe high Characters, Appellations, Title
"Enſigns of *Power*, which may be Token
"haps, of what they expect hereafter, but
"as yet, do not anſwer the real Power and
"rity beſtow'd on them." The *Garb* and
nance will be more graceful, when *the Th*
ſelf is ſecur'd to 'em, and in their actual
ſion. Mean while, the Anticipation of hig
tles, Honours, and nominal Dignitys, beyo
common Stile and antient Uſage; tho it n
highly faſhionable at preſent, may not pro
neficial or advantageous in the end.

I WOU'D, in particular, adviſe my
Antagoniſts of this *Zealot*-kind; That amo
many Titles they aſſume to themſelves, they
be rather more ſparing in that high-one o
BASSADOR, till ſuch time as they have juſt
and Foundation to join that of PLENI

TIARY together with it. For as matters ſtand hitherto in our *Britiſh* World, neither their Commiſſion *from the Sovereign*, nor that which they pretend from *Heaven*, amounts to any abſolute or determining *Power*. Ch. 3.

THE firſt holy MESSENGERS (for That I take to be the higheſt *apoſtolick* Name) brought with them their proper Teſtimonials in their *Lives*, their *Manners* and *Behaviour*; as well as in *powerful Works*, MIRACLES, and SIGNS from *Heaven*. And tho indeed it might well be eſteem'd a *Miracle* in the kind, ſhou'd our *preſent* MESSENGERS go about to repreſent their *Predeceſſors* in any part of their Demeanour or Converſation; yet there are further *Miracles* remaining for 'em to perform, e'er they can in modeſty plead the *Apoſtolick* or *Meſſenger*-Authority. For tho in the torrent of a ſublime and figurative Stile, *a holy Apoſtle* may have made uſe, perhaps, of ſuch a Phraſe as that of EMBASSY or EMBASSADOR, to expreſs the Dignity of his Errand; 'twere to be wiſh'd that ſome who were never ſent of any Errand or Meſſage at all from GOD *himſelf*, wou'd uſe a modeſter Title to expreſs their voluntary *Negotiation* between Us and HEAVEN.

I MUST confeſs for my own part, that I think the Notion of an EMBASSY from *thence* to be at beſt ſomewhat high-ſtrain'd, in the metaphorical way of Speech. But certain I am, that if there be any ſuch *Reſidentſhip* or *Agentſhip* now eſtabliſh'd; 'tis not immediately from GOD *himſelf*, but thro *the Magiſtrate*, and by *the Prince* or *Sovereign Power* here on Earth, that theſe Gentlemen-*Agents* are appointed, diſtinguiſh'd and ſet over us. They have undoubtedly a * legal CHARTER, and *Character*, legal *Titles*, and *Precedencys*, legal *Habits*, *Coats of Arms*, *Colours*, *Badges*. But they may do well to

* VOL. I. pag. 243.

conſider

conſider, That a thouſand *Badges* or *Liverys* beſt
by MEN merely, can never be ſufficient to e
'em to the ſame Authority as Theirs who *bore*
immediate Teſtimony and MIRACULOUS SIGNS
Power, from ABOVE. For in this caſe, there
need only of *Eyes*, and ordinary *Senſes*, to diſ
guiſh the COMMISSION, and acknowledg the E
BASSY or MESSAGE as *divine*.

BUT allowing it ever ſo *certain* a Truth, "T
"there has been a thouſand or near two thouſ
"Years *Succeſſion* in this Commiſſion of EMB
"SY;" Where ſhall we find this *Commiſſion* to h
lain? —— How has it been ſupply'd ſtill, or
new'd? —— How often *dormant?* —— How o
divided, even in one and the ſame Species of Cla
ants? —— What Party are they, among Mode
who by virtue of any *immediate Teſtimonial* f
Heaven are thus intitled? —— Where are the L
TERS-PATENT? *The* CREDENTIALS? For
ſhou'd, in the nature of the thing, be *open*, *vi*
and *apparent*.

A CERTAIN INDIAN of the Train of the
baſſador-Princes ſent to us lately from ſome of t
Pagan Nations, being engag'd, one Sunday, in v
ſing our Churches, and happening to aſk his In
preter, "Who the eminent Perſons were whon
"obſerv'd haranguing ſo long, with ſuch Au
"rity from a high Place?" was anſwer'd, "T
"were *Embaſſadors* from the ALMIGHTY, or
"cording to the *Indian* Language) from THE Su

Whether the INDIAN took this ſeriouſly c
raillery, did not appear. But having afterw
call'd in, as he went along, at the Chappels of f
of his Brother-Embaſſadors, of the *Romiſh* Relig
and at ſome other Chriſtian Diſſenting Congregati
where Matters, as he perceiv'd, were tranſacted
greater Privacy, and inferiour State; he aſk'd "W
"ther *Theſe* alſo were *Embaſſadors* from the
"*Place.*" He was anſwer'd, "That they

"[redacted]

"Visited been heretofore of the Embaſſy, and had
"Poſſeſſion of the ſame chief Places he had ſeen
"But they were now ſucceeded there, by Others.
If *thoſe* therefore, reply'd the INDIAN,
"were *Embaſſadors from the* SUN; *theſe*, I take for
"granted, are from *the* MOON."
SUPPOSING, indeed, one had been no *Pagan*, but *a good Chriſtian*; converſant in the original *Holy Scriptures*, but unacquainted with the Rites, Titles, Habits and Ceremonials, of which there is no mention in thoſe Writings: Might one not have inquir'd, with humble Submiſſion, into this Affair? Might one not have ſoftly, and at a diſtance, apply'd for information concerning this *high* EMBASSY, and addreſſing perhaps to ſome inferiour Officer or Livery-Man of *the Train*, aſk'd modeſtly, "*How* and *Whence* they came? Whoſe *Equipage* they appear'd in? At Whoſe *Charges* they were entertain'd? and by Whoſe *Suffrage* or *Command* appointed and authoriz'd?——Is it true (pray SIRS!) that their *Excellencys* of the preſent Eſtabliſhment, are the *ſole-commiſſion'd*? Or are there as many *real Commiſſioners* as there are Pretenders? If ſo; there can be no great danger for us, whichever way we apply our-ſelves. We have ample choice, and may adhere to *which* COMMISSION *we like beſt*. If there be only ONE ſingle TRUE-one; we have then, it ſeems, good reaſon to look about us, ſearch narrowly into the Affair, be ſcrupulous in our Choice, and (as the preſent *Phyſick*-Bills admoniſh us) *beware of Counterfeits*; ſince there are ſo many of theſe abroad, with *Earthly* Powers, and *temporal* COMMISSIONS, to back their *ſpiritual* Pretences."——
to be fear'd, in good earneſt, that the Diſ-
nt of this kind will prove pretty difficult;
y amidſt this univerſal *Contention*, *Embroil*,
y of religious Challengers, theſe high De-
f contrary Believers, this zealous Oppoſi-

tion

Misc. 5. tion of *Commission* to *Commission*; a
Hell, *Anathema's*, and *Damnations*, ra
by one religious Party againſt anoth

So far are the pretendedly *Commiſ*
producing their *Commiſſion* openly, or
the original Record, or Court-Rolls
they deny us inſpection into theſe
they plead, and refuſe to ſubmit th
man Judgment or Examination.

A POET of our Nation inſinuate
behalf, That they are fair enough
For when the murmuring People,
choſen ORATOR, or *Spokeſ-man*, to
to 'em,

With Eaſe *you take what we provi*
And we who your LEGATION
Find all your Tribe in the Comm
And none but HEAV'N *cou'd*
TRAIN;

The APOLOGIST afterwards excuſ
of the People, and ſoothing the
with fairer Words, ſays to 'em, on
ration, which he preſumes to be the

* *You with ſuch Temper, their Inte*
To ſhew your ſolid Science does
So on it-ſelf, *as you no Tryal fear*
For Arts *are weak that are of* S

The Poet, it ſeems, never dreamt
the very *Countenance* of *Moderation*
faſhion with the Gentlemen of thi
Word it-ſelf exploded as unworth
ſion. And, indeed, ſo far are the
bearing with any SCEPTICK, or

* CONDIBERT, Book

meaſures; they will allow no particular Inſpection into the Foundations of their ed Title. They wou'd have us inferiour ortals, amaz'd as we are, and beholding iſhment from afar theſe tremendous Subjects ; wait blindfold the Event and final De- the Controverſy. Nor is it enough that rely *paſſive*. 'Tis requir'd of us, That in of this irreconcilable Debate concerning *Authoritys* and *Powers*, we ſhou'd be as con- the Veracity of *ſome one*, as of the Impoſ- heat of *all the other* Pretenders: and that firmly there is ſtill *A real* COMMISSION at n, we ſhou'd endure the Miſery of theſe and engage on one ſide or the other, as we have our Birth or Education; till by *Fire l, Execution, Maſſacre*, and a kind of *Depo-* f this Earth, it be * determin'd at laſt s, "Which is the *true* COMMISSION, *ex-* f all others, and ſuperiour to the reſt."

our *ſecular* GENTLEMAN, who in the

[redacted]

ATISI

VIZ.

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ght or *T*

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ng to PROI

II. *Xen. de Me*

ærumnas credat, fæ
c cœnis, & plumâ S

---

irſt in the Year M

THE JUDGMENT OF *HERCULES.*

INTRODUCTION.

(1.) BEFORE we enter on the Examination of our Hiſtorical Sketch, it may be proper to remark, that by the word *Tablature* (for which we have yet no name in *Engliſh*, beſides the general one of *Picture*) we denote, according to the original word TABULA, a Work not only diſtinct from a mere *Portraiture*, but from all thoſe wilder ſorts of Painting which are in a manner abſolute, and independent; ſuch as the Paintings *in Freſco* upon the Walls, the Ceilings, the Stair-caſes, the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) ACCORDINGLY we are to underſtand, that it is not merely the Shape or Dimenſion of a Cloth, or Board, which denominates the *Piece*, or *Tablature*; ſince a Work of this kind may be compos'd of any colour'd Subſtance, as it may of any Form; whether ſquare, oval, or round. But 'tis then that in *Painting we give to* any particular Work the name *of Tablature*, when the Work is in reality "a "Single

" *Single Piece*, comprehended in one *View*,
" form'd according to *one ſingle* Intelligence, M
" ing, or Deſign; which conſtitutes a *real* Wh
" by a mutual and neceſſary Relation of its
" the ſame as of the Members in a natural Bo
So that one may ſay of a Picture compos'd o
number of Figures differently rang'd, and withou
regard to this Correſpondency or Union deſc
That it is no more a real *Piece* or *Tablature*, th
Picture wou'd be a *Man's Picture*, or proper
traiture, which repreſented on the ſame Clot
different places, the Legs, Arms, Noſe, and Ey
ſuch a Perſon, without adjuſting them accordi
the true Proportion, Air, and Character whic
long'd to him.

(3.) THIS Regulation has place even in th
feriour degrees of Painting; ſince the mere Flo
Painter is, we ſee, oblig'd to ſtudy the For
Feſtons, and to make uſe of a peculiar Order, o
chitecture of *Vaſes*, *Jars*, *Canniſters*, *Pedeſtals*,
other Inventions, which ſerve as *Machines*, to
a certain proportionate Aſſemblage, or united M
according to the Rules of Perſpective; and wit
gard as well to the different ſhapes and ſizes o
ſeveral Flowers, as to the harmony of Colour
ſulting from the whole: this being the only
capable of rendring his Work worthy the nam
a *Compoſition* or *real Piece*.

(4.) SO much the more, therefore, is this R
lation applicable to *Hiſtory-Painting*, where not
Men, but *Manners*, and human Paſſions are r
ſented. Here *the Unity of Deſign* muſt with
particular exactneſs be preſerv'd, according t
juſt Rules of Poetick Art; that in the Repreſ
tion of any Event, or remarkable Fact, the *Proba*
or *ſeeming Truth* (which is the *real Truth* of Art)
with the higheſt advantage be ſupported and

view to a Solitary place, in order to deliberate on the Choice he was to make of the different ways of Life, was accosted (as our Historian relates) by the two Goddesses, VIRTUE and PLEASURE. 'Tis on the Issue of the Controversy between these *Two*, that the Character of HERCULES depends. So that we may naturally give to this Piece and History, as well the Title of *The Education*, as *the Choice* or *Judgment of* HERCULES. Ch. 1.

CHAP. I.

Of the general Disposition or Ordonnance of the Tableaux.

(1.) THIS Fable or History may be variously represented, according to the Order of Time:

Either in the instant when the two Goddesses (VIRTUE and PLEASURE) accost HERCULES;

Or when they are enter'd on their Dispute;

Or when their Dispute is already far advanc'd, and VIRTUE seems to gain her Cause.

(2.) ACCORDING to the *first* Notion, HERCULES must of necessity seem surpriz'd on the first appearance of such miraculous Forms. He admires, he contemplates; but is not yet ingag'd or interested. According to the *second* Notion, he is interested, divided, and in doubt. According to the *third*, he is wrought, agitated, and torn by contrary Passions. 'Tis the last Effort of the vitious-one, striving for possession over him. He agonizes, and with all his Strength of Reason endeavours to overcome himself:

Et prævalet ratione animus, vincique laborat.

(3.) *Or these* different Periods of Time, the latter *has been chosen*; as being the only one of the three,

Ch. 1. three, which can well ſerve to expreſs *the Grand Event*, or conſequent *Reſolution* of HERCULES, and the *Choice* he actually made of a Life full of Toil and Hardſhip, under the Conduct of VIRTUE, for the deliverance of Mankind from Tyranny and Oppreſſion. And 'tis to ſuch *a Piece*, or *Tablature*, as repreſents this Iſſue of the Ballance, in our pondering Hero, that we may juſtly give the Title of *the Deciſion or Judgment of* HERCULES.

(4.) THE ſame Hiſtory may be repreſented yet according to a *fourth* Date or Period: as at the time when HERCULES is intirely won by *Virtue*. But then the ſigns of this reſolute Determination reigning abſolutely in the Attitude, and Air of our young Hero; there wou'd be no room left to repreſent his Agony, or inward Conflict, which indeed make the principal Action *here*; as it wou'd do in a *Poem* were this Subject to be treated by a good Poet. Nor wou'd there be any more room left in this caſe either for the perſuaſive Rhetorick of VIRTUE (who muſt have already ended her Diſcourſe) or for the inſinuating Addreſs of PLEASURE, who having loſt her Cauſe, muſt neceſſarily appear diſpleas'd, or out of humour: a Circumſtance which wou'd no way ſute her Character.

(5.) IN the original Story or Fable of this Adventure of our young HERCULES, 'tis particularly noted, that PLEASURE advancing haſtily before VIRTUE, began her Plea, and was heard with prevention; as being firſt in turn. And as this Fable is wholly *Philoſophical* and *Moral*, this Circumſtance in particular is to be conſider'd as eſſential.

(6.) IN this *third* Period therefore of our Hiſtory (dividing it, as we have done, into *four* ſucceſſive Dates or Points of Time) HERCULES being Auditor, and attentive, ſpeaks not. PLEASURE has ſpoken. VIRTUE is ſtill ſpeaking. She is about the middle, or towards the end of her Diſcourſe; in the place where, according to juſt Rhe-

vol.

:k, the higheſt Tone of Voice and ſtrongeſt Ch. 1.
ion are employ'd.

7.) 'Tis evident, that every Maſter in Painting,
n he has made choice of the determinate Date
Point of Time, according to which he wou'd
'eſent his Hiſtory, is afterwards debar'd the tak-
advantage from any other Action than what is
iediately preſent, and belonging to that ſingle
ant he deſcribes. For if he paſſes the preſent
' for a moment, he may as well paſs it for many
s. And by this reckoning he may with as good
t repeat the ſame Figure ſeveral times over,
in one and the ſame Picture repreſent HERCU-
in his Cradle, ſtruggling with the Serpents;
the ſame HERCULES of full Age, fighting with
Hydra, with *Anteus*, and with *Cerberus*: which
'd prove a mere confus'd Heap, or Knot of
es, and not a ſingle intire *Piece*, or *Tablature*,
he Hiſtorical kind.

:.) It may however be allowable, on ſome oc-
ons, to make uſe of certain *Enigmatical* or *Em-
atical* Deviſes, to repreſent a future Time: as
n HERCULES, yet a mere Boy, is ſeen holding
iall Club, or wearing the Skin of a young Lion.
ſo we often find him in the beſt *Antiques*.
tho Hiſtory had never related of HERCULES,
being yet very young, he kill'd a Lion with
own hand; this Repreſentation of him wou'd
ertheleſs be intirely conformable to *Poetick Truth*;
:h not only admits, but neceſſarily preſuppoſes *Pro-*
y or *Prognoſtication*, with regard to the Actions
Lives of Heroes and Great Men. Beſides that
o our Subject, in particular, the natural Genius
HERCULES, even in his tendereſt Youth, might
e anſwer for his handling ſuch Arms as theſe,
bearing, as it were in play, theſe early tokens
he future Hero.

.) To preſerve therefore a juſt Conformity with
rical Truth, and with the *Unity* of Time and *A-*
there remains no other way by which we can
poſſibly

this Change is made by Succeſſion; and that
caſe the Paſſion which is underſtood as preſe
require a Diſpoſition of Body and Features
different from the Paſſion which is over, an
To this we anſwer, That notwithſtanding th
dency or Reign of the principal and immedi
ſion, the Artiſt has power to leave ſtill in
ject the Tracts or Footſteps of its Predec
as to let us behold not only a riſing Paſſion
with a declining one; but, what is more,
and determinate Paſſion, with its contrary
diſcharg'd and baniſh'd. As for inſtance, w
plain Tracks of Tears new fallen, with oth
tokens of Mourning and Dejection, remain
a Perſon newly tranſported with Joy at the
a Relation or Friend, who the moment bef
been lamented as one deceas'd or loſt.

(11.) AGAIN, by the ſame means which
ploy'd to call to mind *the Paſt*, we may an
the Future; as wou'd be ſeen in the caſe of
Painter, who ſhou'd undertake to paint this
of HERCULES according to the third Date o
of Time propos'd for our hiſtorical Tablet

latter; and that the Mind on a ſudden turning it- Ch. 1.
ſelf ſome new way, the nearer ſituated and more
ſprightly parts of the Body (ſuch as the Eyes and
Muſcles about the Mouth and Forehead) taking the
alarm, and moving in an inſtant, may leave the
heavier and more diſtant parts to adjuſt themſelves,
and change their Attitude ſome moments after.

(12.) THIS different Operation may be diſtin-
guiſh'd by the names of *Anticipation* and *Repeal*.

(13.) IF by any other method an Artiſt ſhou'd
pretend to introduce into this Piece any portion of
Time future or paſt, he muſt either ſin directly
againſt the Law of *Truth* and *Credibility*, in repre-
ſenting things contrary and incompatible; or againſt
that Law of *Unity* and *Simplicity of Deſign*, which
conſtitutes the very Being of his Work. This par-
ticularly ſhews it-ſelf in a Picture, when one is ne-
ceſſarily left in doubt, and unable to determine rea-
dily, *Which* of the diſtinct ſucceſſive parts of the
Hiſtory or Action is that *very-one* repreſented in the
Deſign. For even here the caſe is the ſame as in the
other Circumſtances of Poetry and Painting: "That
"what is principal or chief, ſhou'd immediately ſhew
"itſelf, without leaving the Mind in any uncertainty."

(14.) ACCORDING to this Rule of the *Unity of
Time*, if one ſhou'd aſk an Artiſt, who had painted this
Hiſtory of *The Judgment of* HERCULES, "* Which
"of theſe four Periods or Dates of Time above pro-
"pos'd he intended in his Picture to repreſent;"

* If the ſame Queſtion concerning the *inſtantaneous* Action,
or preſent Moment of Time, were apply'd to many famous hiſto-
rical Paintings much admir'd in the World, they would be found
very defective: as we may learn by the Inſtance of that ſingle
Subject of ACTEON, one of the commoneſt in Painting.
Hardly is there any where ſeen a Deſign of this poetical Hiſtory,
without a ridiculous Anticipation of the *Metamorphoſis*. The
Horns of ACTEON, which are the Effect of a Charm, ſhou'd
naturally wait the execution of that Act in which the Charm
conſiſts. Till *the* Goddeſs therefore has thrown her Caſt, the
Hero's Perſon ſuffers not any Change. Even while the Water
flies, his Forehead is ſtill found. But in the uſual Deſign we
ſee it otherwiſe. The Horns are already ſprouted, if not full
grown: and the Goddeſs is ſeen watering the ſprouts.

Ch. 2. and it ſhou'd happen that he cou'd not readily anſwer, 'Twas this, or that: It wou'd appear plainly he had never form'd a *real Notion* of his Workmanſhip, or of the Hiſtory he intended to repreſent. So that when he had executed even to a Miracle all thoſe other Beautys requiſite in *a Piece*, and had fail'd in this ſingle one, he wou'd from hence alone be prov'd to be in truth no *Hiſtory-Painter*, or Artiſt in the kind, who underſtood not ſo much as how to form the real Deſign of a *Hiſtorical Piece*.

CHAP. II.

Of the Firſt or Principal Figure.

(1.) TO apply therefore what has been ſaid above to our immediate Deſign or *Tablature* in hand; we may obſerve, in the firſt place, with regard to HERCULES, (the *firſt* or *principal Figure* of our Piece) that being plac'd in the middle, between the two Goddeſſes, he ſhou'd by a ſkilful Maſter be ſo drawn, as even ſetting aſide the Air and Features of the Face, it ſhou'd appear by the very Turn or Poſition of the Body alone, that this young Hero had not wholly quitted the ballancing or pondering part. For in the manner of his turn towards the worthier of theſe Goddeſſes, he ſhou'd by no means appear ſo averſe or ſeparate from the other, as not to ſuffer it to be conceiv'd of him, that he had ever any inclination for her, or had ever hearken'd to her Voice. On the contrary, there ought to be ſome hopes yet remaining for this latter Goddeſs PLEASURE, and ſome regret apparent in HERCULES. Otherwiſe we ſhou'd paſs immediately from the *third* to the *fourth* Period: or at leaſt confound one with the other.

(2.) HERCULES in this Agony deſcrib'd, may appear either ſitting or ſtanding: tho it be more according to probability for him to appear ſtanding;

[redacted] deſire, and by C
[redacted] the ſame *here* as in *The*
[redacted]; where the intereſted Goddeſſes
their Cauſe before their Judg. Here the Inte-
HERCULES himſelf is at ſtake. 'Tis *his own*
which is trying. He is in this reſpect not ſo
be Judg, as he is in reality *the Party judg'd*.
THE ſuperiour and commanding Paſſion of
ULES may be expreſs'd either by a *ſtrong*
tion, or by an Admiration which holds chiefly
e.

——*Ingenti perculſus amore.*

IF the latter be us'd, then the reluctant Paſ-
which is not yet wholly overcome, may ſhew
in Pity and Tenderneſs, mov'd in our Hero
thought of thoſe Pleaſures and Companions
Youth, which he is going for ever to aban-
And in this ſenſe HERCULES may look either
one or the other of the Goddeſſes, with this
ce; That if he looks on *Pleaſure*, it ſhou'd
ly, and as turning his Eyes back with pity;
till his Action and Geſture turn'd the other
vards *Virtue*. If, on the contrary, he looks
e; it ought to be earneſtly and with ex-
tention, having ſome part of the Action of
inclining ſtill towards *Pleaſure*, and diſco-
certain Features of Concern and Pity, in-
with the commanding or conquering Paſ-
the Deciſion he is about to make in favour
coſts him not a little.
it be thought fit rather to make uſe of
n, merely to expreſs the *commanding* Paſ-
:RCULES: then the *reluctant-one* may diſ-
f in a kind of Horrour, at the thought
and Labour, to be ſuſtain'd in the rough
apparent on the ſide of VIRTUE.
IN, HERCULES may be repreſented as
her towards VIRTUE nor PLEASURE,

the designing of this Figure of HERCULES
ing to that part of the Hiſtory in whicl
taken him; 'tis certain he ſhou'd be ſo
neither by the opening of his mouth,
other ſign, to leave it in the leaſt dubiou
he is ſpeaking or ſilent. For 'tis abſolu
ſite that *Silence* ſhou'd be diſtinctly chara
HERCULES, not only as the natural effect
Attention, and the little leiſure he has
paſſes at this time within his breaſt; bu
withal to give that appearance of Majeſ
periority becoming the Perſon and Characte
ing VIRTUE; who by her Eloquence
Charms has e'er this made her-ſelf miſt
Heart of our enamour'd Hero:

* ——— *Pendetque iterum narrantis*

This Image of *the Sublime* in the Diſcourſe
ner of VIRTUE, wou'd be utterly loſt,
inſtant that ſhe employ'd the greateſt Fo
tion, ſhe ſhou'd appear to be interrupted

r Aſſembly of Perſons jointly employ'd, and Ch. 3.
ccording to the Hiſtory, in one ſingle or
1 Action, repreſent to us not only *two* or
ut *ſeveral*, and ſometimes *all* ſpeaking at
Which muſt naturally have the ſame effect
ye, as ſuch a Converſation wou'd have upon
were we in reality to hear it.

CHAP. III.

Of the Second Figure.

FTER what has been ſaid on the Sub-
ject of HERCULES, it appears plainly
e *Attitude* muſt be of our ſecond Figure,
E; who, as we have taken her in this par-
eriod of our Hiſtory, muſt of neceſſity be
with all the Force of Action, ſuch as wou'd
n an excellent Orator, when at the height,
ie moſt affecting part of his Diſcourſe.
HE ought therefore to be drawn *ſtanding*;
contrary to all probable Appearance, and
Nature it-ſelf, that in the very Heat and
Tranſport of Speech, the Speaker ſhou'd be
ng, or in any Poſture which might expreſs

HE may be *habited* either as an AMAZON,
: Helmet, Lance, and in the Robe or Veſt
.AS; or as any other of the *Virtues, God-*
Heroines, with the plain original Crown,
Rays, according to genuine Antiquity. Our
nakes no mention of a Helmet, or any other
of VIRTUE. It gives us only to under-
at ſhe was dreſs'd neither negligently, nor
ich ſtudy or ornament. If we follow this
thod, we need give her only in her hand the
or * Magiſterial Sword; which is her true

* Parazonium.

trary, one who chanc'd to know little
in general, or of this Hiſtory in part
be ſtill further to ſeek, if upon ſeeing a
man in the Piece, he ſhou'd repreſe
either a PALLAS, a BELLONA, or an
like Form, or Deity of the female kin

(4.) As for the *Shape, Countenance*
VIRTUE; that which is uſually give
may fitly ſerve as a Model for this Dar
other ſide, that which is given to VEN
in the ſame manner for her Rival.
whom we follow, repreſents VIRTUE
of a goodly Form, tall and majeſtick.
he relates of her, he gives us ſufficiently
that tho ſhe was neither lean, nor of
plexion, ſhe muſt have diſcover'd ho
Subſtance and Colour of her Fleſh, th
ficiently accuſtom'd to exerciſe. PLE
other hand, by an exact Oppoſition,
in better caſe, and of a Softneſs of Comp
ſpeaks her Manners, and gives her a

ture. In this view, ſhe ſhou'd be ſo deſign'd, as Ch. 3
ſtand firm with her full poiſe upon one foot, hav-
the other a little advanc'd, and rais'd on a
ſmall piece of ground or rock, inſtead of the Hel-
met or little Globe on which we ſee her uſually ſet-
her foot, as triumphant, in thoſe Pieces of the
Mimetick kind. A particular advantage of this
Attitude, ſo judiciouſly aſſign'd to VIRTUE by an-
cient Maſters, is, that it expreſſes well her aſpiring
Effort, or Aſcent towards the Stars and Heaven, as
her Victory and Superiority over Fortune and the
World. For ſo the Poets have, of old, deſcrib'd
her:

* *Negata tentat iter via.*
† *Virtutiſque viam deſerit arduæ.*

and in our Piece particularly, where the *arduous* and
only way of VIRTUE requires to be emphatically
repreſented; the aſcending Poſture of this Figure,
with one Foot advanc'd, in a ſort of climbing Ac-
tion, over the rough and thorny Ground, muſt of
neceſſity, if well executed, create a due effect, and
add to the Sublime of this ‡ antient *Poetick* Work.

(6.) As for the *Hands* or *Arms*, which in real Ora-
tory, and during the ſtrength of Elocution, muſt of
neceſſity be active; 'tis plain in reſpect of our God-
eſs, that the Arm in particular which ſhe has free
to her-ſelf, and is neither encumber'd with Lance

* Horat. Lib. 3. Od. 2. † Idem ibid. Od. 24.
‡ *As antient as the Poet* HESIOD: *which appears by the following Verſes, cited by our Hiſtorian, as the Foundation, or firſt draught of this* HERCULEAN *Tablature.*

Τὴν μὲν γὰρ κακότητα καὶ ἱλαδόν ἐστιν ἑλέσθαι
Ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
Τὴν δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι. μακρὸς δὲ καὶ ὄρθιος ὄιμος ἐπ' αὐτὴν,
Καὶ τραχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηϊδίη δ' ἤπειτα πέλει, χαλεπὴ περ ἐοῦσα.

Ch. 3. or Sword, shou'd be employ'd another way, and come in, to second the Discourse, and accompany it, with a just Emphasis and Action. Accordingly, VIRTUE wou'd then be seen with this Hand, turn'd either *upwards* to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the same sublime sense; or *downwards* to the flowry Way and Vale, as in a detesting manner, and with abhorrence of what passes there; or last of all (in a disdainful sense, and with the same appearance of Detestation) against PLEASURE her-self. Each Manner wou'd have its peculiar advantage. And the best Profit shou'd be made of this Arm and Hand at liberty, to express either the *Disapprobation* or the *Applause* propos'd. It might prove, however, a considerable advantage to our Figure of VIRTUE, if holding the Lance, or Imperial Sword, slightly, with one of her Hands stretch'd downwards, she cou'd, by that very Hand and Action, be made to express *the latter* meaning; opening for that purpose some of the lower Fingers of this Hand, in a refusing or repelling manner; whilst with the other Arm and Hand at liberty, she shou'd express as well *the former* meaning, and point out to HERCULES the way which leads to Honour, and the just Glory of heroick Actions.

(7.) FROM all these Circumstances of History, and Action, accompanying this important Figure, the difficulty of the Design will sufficiently appear, to those who carry their Judgment beyond the *mere Form*, and are able to consider the Character of the *Passion* to which it is subjected. For where a real Character is mark'd, and *the inward Form* peculiarly describ'd, 'tis necessary *the outward* shou'd give place. Whoever shou'd expect to see our Figure of *VIRTUE*, in the exact Mein of a *fine Talker*, curious in her Choice of Action, and forming it according to the usual Decorum, and regular Movement of one of the fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece

Such ſtudy'd Action and artificial Geſture may be allow'd to the Actors and Actrices of the Stage. But the good Painter muſt come a little nearer to TRUTH, and take care that his Action be not *theatrical*, or at ſecond hand; but *original*, and drawn from NATURE her-ſelf. Now altho in the ordinary Tenour of Diſcourſe, the Action of the Party might be allow'd to appear ſo far govern'd and compos'd by Art, as to retain that regular *Contraſte* and nice Ballance of Movement which Painters are apt to admire as the chief Grace of Figures; yet in this particular caſe, where the natural Eagerneſs of Debate, ſupported by a thorow Antipathy and Animoſity, is join'd to a ſort of *enthuſiaſtick Agitation* incident to our prophetick Dame, there can be little of that faſhionable Mein, or genteel Air admitted. The Painter who, in ſuch a Piece as we deſcribe, is bound to preſerve the heroick Stile, will doubtleſs beware of repreſenting his Heroine as a mere *Scold*. Yet this is certain; That it were better for him to expoſe himſelf to the Meanneſs of ſuch a Fancy, and paint his Lady in a high Rant, according to the common Weakneſs of the Sex, than to engage in the Embelliſhment of the mere *Form*; and forgetting the Character of Severity and Reprimand belonging to the illuſtrious Rival, preſent her to us a fair ſpecious Perſonage, free of Emotion, and without the leaſt Bent or Movement which ſhould expreſs the real *Pathetick* of the kind. Ch. 4.

CHAP. IV.

Of the Third Figure.

(1.) CONCERNING PLEASURE there needs little to be ſaid, after what has been already remark'd in relation to the two preceding Figures. The *Truth of Appearance*, that of Hiſtory, and even the *Decorum* it-ſelf (according to what has been explain'd above) require evidently that in this Period

Ch. 4. or Inſtant deſcrib'd, PLEASURE ſhou'd be found ſilent. She can have no other Language allow'd her than that merely of *the Eyes*. And 'twou'd be a happy Management for her in the Deſign, if in turning her Eyes to meet thoſe of HERCULES, ſhe ſhou'd find his Head and Face already turn'd ſo much on the contrary ſide, as to ſhew it impoſſible for her as yet to diſcover the growing Paſſion of this Hero in favour of her Rival. By this means ſhe might ſtill with good right retain her fond Airs of Dalliance and Courtſhip; as having yet diſcover'd no reaſon ſhe has to be diſſatisfy'd.

(2.) SHE may be drawn either *ſtanding*, *leaning*, *ſitting*, or *lying*; without a Crown, or crown'd either with Roſes, or with Myrtle; according to the Painter's Fancy. And ſince in this *third* Figure the Painter has ſo great a liberty left him, he may make good advantage of it for the other *two*; to which *this latter* may be ſubjected, as the laſt in order, and of leaſt conſequence.

(3.) THAT which makes the greateſt difficulty in the Diſpoſition or Ordonnance of this Figure PLEASURE, is, that notwithſtanding the ſupine Air and Character of Eaſe and Indolence, which ſhou'd be given her, ſhe muſt retain ſtill ſo much Life and Action, as is ſufficient to expreſs her *perſuaſive Effort*, and Manner of *Indication* towards her proper Paths; thoſe of the flowery kind, and Vale below, whither ſhe wou'd willingly guide our Hero's ſteps. Now ſhou'd this *Effort* be over-ſtrongly expreſs'd; not only the ſupine Character and Air of Indolence wou'd be loſt in this Figure of PLEASURE; but, what is worſe, the Figure wou'd ſeem to ſpeak, or at leaſt appear ſo, as to create a double Meaning, or *equivocal Senſe* in Painting: which wou'd deſtroy what we have eſtabliſh'd as fundamental, concerning the abſolute Reign of *Silence* thro-out the reſt of the Piece, in favour of VIRTUE, the ſole ſpeaking Party at this Inſtant, or third Period of our Hiſtory.

4.) According to a Computation, which in Ch. 5.
way of Reaſoning might be made, of the whole
tion or *Action* to be given to our Figure of Plea-
ure; ſhe ſhou'd ſcarce have *one fifth* reſerv'd for
t which we may properly call *active* in her, and
e already term'd her *perſuaſive* or *indicative Ef-*
. All beſides ſhou'd be employ'd to expreſs (if
may ſay ſo) her *Inaction*, her *Supineneſs*, *Effemi-*
y, and *indulgent Eaſe*. The Head and Body might
rely favour this latter Paſſion. One Hand might
abſolutely reſign'd to it; ſerving only to ſupport,
h much ado, the lolling lazy Body. And if the
er Hand be requir'd to expreſs ſome kind of
ſture or Action towards the Road of Pleaſures
ommended by this Dame; the Geſture ought how-
r to be ſlight and negligent, in the manner of one
o has given over ſpeaking, and appears weary
l ſpent.

5.) For the *Shape*, the *Perſon*, the *Complexion*,
what elſe may be further remark'd as to the
and *Manner* of Pleasure; all this is naturally
nprehended in the Oppoſition, as above ſtated,
ween *Her-ſelf* and Virtue.

CHAP. V.

f the Ornaments of the Piece; and chiefly of the Drapery, and Perſpective.

)'TIS ſufficiently known, how great a liberty Painters are us'd to take, in the colouring their Habits, and of other Draperys belonging to ir hiſtorical Pieces. If they are to paint a *Ro-* People, they repreſent 'em in different Dreſſes; it be certain the common People among 'em were ited very near alike, and much after the ſame co-r. In like manner, the *Egyptians*, *Jews*, and ier antient Nations, as we may well ſuppoſe, bore *his particular* their reſpective Likeneſs or Reſem-

blance

5. blance one to another, as at preſent the *Spaniards*, *Italians*, and ſeveral other People of *Europe*. But ſuch a Reſemblance as this wou'd, in the way of Painting, produce a very untoward effect; as may eaſily be conceiv'd. For this reaſon the Painter makes no ſcruple to introduce *Philoſophers*, and even *Apoſtles*, in various Colours, after a very extraordinary manner. 'Tis here that the *hiſtorical Truth* muſt of neceſſity indeed give way to that which we call *Poetical*, as being govern'd not ſo much by *Reality*, as by *Probability*, or *plauſible Appearance*. So that a Painter, who uſes his Privilege or Prerogative in this reſpect, ought however to do it cautiouſly, and with diſcretion. And when occaſion requires that he ſhou'd preſent us his *Philoſophers* or *Apoſtles* thus variouſly colour'd, he muſt take care at leaſt ſo to mortify his Colours, that theſe plain poor Men may not appear, in his Piece, adorn'd like ſo many Lords or Princes of the modern Garb.

(2.) IF, on the other hand, the Painter ſhou'd happen to take for his Subject ſome ſolemn Entry or Triumph, where, according to the Truth of *Fact*, all manner of Magnificence had without doubt been actually diſplay'd, and all ſorts of bright and dazling Colours heap'd together and advanc'd, in emulation, one againſt another; he ought on this occaſion, in breach of the *hiſtorical Truth*, or Truth *of Fact*, to do his utmoſt to diminiſh and reduce the exceſſive Gayety and Splendeur of thoſe Objects, which wou'd otherwiſe raiſe ſuch a Confuſion, Oppugnancy, and Riot of Colours, as wou'd to any judicious Eye appear abſolutely intolerable.

(3.) IT becomes therefore an able Painter in this, as well as in the other parts of his Workmanſhip, to have regard principally, and above all, to the Agreement or Correſpondency of things. And to that end 'tis neceſſary he ſhou'd form in his Mind

[redacted]

Species of an original kind: like thoſe Com- Ch. 5.
is in Muſick, where among the different Airs
s *Sonatas*, *Entrys*, or *Sarabands*) there are dif-
and diſtinct Species; of which we may ſay
icular, as to each, "That it has its own pro-
Character or Genius, peculiar to it-ſelf."

THUS the *Harmony* of Painting requires,
: in whatever *Key* the Painter begins his Piece,
ou'd be ſure to finiſh it in the ſame."

THIS Regulation turns on the *principal Fi-*
r on the two or three which are *eminent*; in a
ire compoſe'd of many. For if the Painter
s to give a certain Height or Richneſs of Co-
to his principal Figure; the reſt muſt in pro-
neceſſarily partake this Genius. But if, on
ntrary, the Painter ſhou'd have chanc'd to
a ſofter Air, with more Gentleneſs and Sim-
of colouring, to his principal Figure; the
uſt bear a Character proportionable, and ap-
an extraordinary Simplicity; that one and
ie Spirit may, without conteſt, reign thro the
of his Deſign.

OUR Hiſtorical Draught of HERCULES will
us a very clear example in the caſe. For
ring that the Hero is to appear on this occa-
tir'd and gloomy; being withal in a manner
and without any other Covering than a Lion's
which is it-ſelf of a yellow and duſky colour;
'd be really impracticable for a Painter to re-
this principal Figure in any extraordinary
eſs and luſter. From whence it follows, that
other inferiour Figures or ſubordinate parts of
ork, the Painter muſt neceſſarily make uſe of
ll quiet Colours, as may give to the whole
Character of Solemnity and Simplicity, agree-
th it-ſelf. Now ſhou'd our Painter honeſtly
at to follow his Hiſtorian, according to the
Senſe of the Hiſtory, which repreſents VIR-
o us in a *reſplendent* Robe of the pureſt
& glofſy White; 'tis evident he muſt after
this

upon this Subject; there is nothing of this kind ex- Ch.
preſs'd by our Hiſtorian. And ſhou'd this or any
thing of a like nature preſent it-ſelf in our Deſign,
it wou'd fill the Mind with foreign Fancys, and my-
ſterious Views, no way agreeable to the Taſte and
Genius of this Piece. Nor is there any thing, at the
ſame time, on PLEASURE's ſide, to anſwer, by way
of oppoſition, to this *Palace of* VIRTUE; which,
if expreſs'd, wou'd on this account deſtroy the juſt
Simplicity and Correſpondency of our Work.

(9.) ANOTHER Reaſon againſt the *Perſpective*-
part, the *Architecture*, or other ſtudy'd Ornaments
of the *Landſkip*-kind, in this particular Piece of ours,
is; That in reality there being no occaſion for theſe
Appearances, they wou'd prove a mere Incumbrance
to the Eye, and wou'd of neceſſity diſturb the Sight,
by diverting it from that which is principal, the
Hiſtory and *Fact*. Whatſoever appears in a hiſtorical
Deſign, which is not eſſential to the Action, ſerves
only to confound the Repreſentation, and perplex
the Mind: more particularly, if theſe *Epiſodick* parts
are ſo lively wrought, as to vie with the principal
Subject, and contend for Precedency with the *Figures*
and *human Life*. A juſt Deſign, or Tablature, ſhou'd,
at firſt view, diſcover, What *Nature* it is deſign'd to
imitate; what *Life*, whether of the higher or lower
kind, it aims chiefly to repreſent. The Piece muſt
by no means be equivocal or dubious; but muſt
with eaſe diſtinguiſh it-ſelf, either as *hiſtorical* and
moral, or as *perſpective* and merely *natural*. If it be
the latter of theſe Beauty's, which we deſire to ſee
delineated according to its perfection, then *the for-*
mer muſt give place. The *higher* Life muſt be al-
lay'd, and in a manner diſcountenanc'd and ob-
ſcur'd; whilſt the *lower* diſplays it-ſelf, and is ex-
hibited as principal. Even that which according to
a Term of Art we commonly call *Still-Life*, and is in
reality of the laſt and loweſt degree of Painting,
muſt have its Superiority and juſt Preference, to
a Tablature of its own Species. 'Tis the ſame
Anim

Animal-Pieces; where Beasts, or Fowl are repreſented. In *Landſkip*, Inanimates are principal: 'Tis the Earth, the Water, the Stones, and Rocks which live. All other Life becomes ſubordinate. Humanity, Senſe, Manners, muſt in this place yield, and become inferiour. 'Twou'd be a fault even to aim at the Expreſſion of any real Beauty in this kind, or go about to animate or heighten in any conſiderable degree the accompanying Figures of Men, or Deitys which are accidentally introduc'd, as Appendices, or Ornaments, in ſuch a Piece. But if, on the contrary, the *human Species* be that which firſt preſents it-ſelf in a Picture; if it be the *intelligent Life*, which is ſet to view; 'tis the *other Species*, the *other Life*, which muſt then ſurrender and become ſubſervient. The *merely natural* muſt pay homage to the *hiſtorical* or *moral*. Every Beauty, every Grace muſt be ſacrific'd to the *real* BEAUTY *of this firſt and higheſt Order*. For nothing can be more deform'd than a Confuſion of many Beautys: And the Confuſion becomes inevitable, where the Subjection is not compleat.

(10.) BY the word MORAL is underſtood, in this place, all ſorts of judicious Repreſentations of the human Paſſions; as we ſee even in *Battel-Pieces*; excepting thoſe of diſtant Figures, and the diminutive kind; which may rather be conſider'd as a ſort of *Landſkip*. In all other martial Pieces, we ſee expreſs'd in lively Action, the ſeveral degrees of Valour, Magnanimity, Cowardice, Terrour, Anger, according to the ſeveral Characters of Nations, and particular Men. 'Tis here that we may ſee *Heroes* and *Chiefs* (ſuch as the ALEXANDERS and CONSTANTINES) appear, even in the hotteſt of the Action, with a Tranquillity and Sedateneſs of Mind peculiar to themſelves: which is, indeed, in a direct and proper ſenſe, profoundly *moral*.

(11.) BUT as the *Moral* part is differently treated *in a Poem*, from what it is in Hiſtory, or in a *Philoſophical* Work; ſo muſt it, of right, in Paint-

ing

erently treated, from what it natu- Ch. 5.
in the *Hiſtory*, or *Poem*. For want of
nding of this Maxim, it often hap-
deavouring to render a Piece highly
ed, it becomes thorowly ridiculous
t.

ie ordinary Works of SCULPTURE,
wo-Reliefs, and Ornaments of Ca-
ices, great allowance is made. The
erſpective are here wholly revers'd, as
es, and are accommodated to the
nd Genius of the Place or Build-
to a certain Oeconomy or Order of
d diſtinct kind; as will eaſily be
oſe who have thorowly ſtudy'd the
ANTONINUS-*Pillars*, and other Re-
the Antients. In the ſame manner,
f ingrav'd Work, Medals, or what-
ſelf in one Subſtance (as Braſs or
by Shade and Light (as in ordinary
Stamps) much alſo is allow'd, and
dmitted, of the *fantaſtick*, *miraculous*,
kind. 'Tis here, that we have free
or whatever is *learned*, *emblematical*,

But for the compleatly imitative
: of PAINTING, whoſe Character it
n her Works the united Force of
rs; and who, ſurpaſſing by ſo many
ı ſo many Privileges, all other hu-
r imitative Art, aſpires in a directer
s Deceit, and a Command over our
ıe muſt of neceſſity abandon what-
rned, *humorous*, or *witty*; to main-
what is *natural*, *credible*, and *win-*
ıt: that ſhe may thus acquit her-ſelf
chief Province, *the ſpecious Appearance*
t repreſents. Otherwiſe we ſhall na-
gainſt her the juſt Criticiſm of Ho-
enical Repreſentation ſo nearly ally'd

Quodcunque oſtendis mihi ſic, incredulus odi.

(13.) WE are therefore to conſider this as a ſure Maxim or Obſervation in Painting, "That a *hiſ-*"*rical* and *moral* Piece muſt of neceſſity loſe much "of its natural Simplicity and Grace, if any thing "of the *emblematical* or *enigmatick* kind be viſibly "and directly intermix'd." As if, for inſtance, the Circle of the * *Zodiack*, with its twelve Signs were introduc'd. Now this being an Appearance which carrys not any manner of ſimilitude or colourable reſemblance to any thing extant in real Nature; it cannot poſſibly pretend to win the Senſe or gain Belief, by the help of any *Poetical Enthuſiaſm*, *religious Hiſtory*, or *Faith*. For by means of theſe, indeed, we are eaſily induc'd to contemplate as Realitys thoſe divine Perſonages and miraculous Forms, which the leading Painters, antient and modern, have ſpecioufly deſign'd, according to the particular Doctrine or Theology of their ſeveral religious and national Beliefs. But for our Tablature in particular, it carrys nothing with it of the mere *emblematical* or *enigmatick* kind: ſince for what relates to the double Way of the Vale and Mountain, this may naturally and with colourable appearance be repreſented at the Mountain's foot. But if on the Summit or higheſt Point of it, we ſhou'd place the Fortreſs, or Palace of *Virtue*, riſing above the Clouds, this wou'd immediately give the enigmatical myſterious Air to our *Picture*, and of neceſſity deſtroy its perſuaſive Simplicity, and natural Appearance.

(14.) IN ſhort, we are to carry this Remembrance ſtill along with us, "That the fewer the Ob-"jects are, beſides thoſe which are abſolutely ne-

* This is what RAPHAEL himſelf has done, in his famous Deſign of *The Judgment* of PARIS. But this Piece having been never painted, but deſign'd only for MARC ANTONIO's engraving, it comes not within our Cenſure; as appears by what is ſaid in the Paragraph juſt preceding. "ceſſa-

" ceſſary in a Piece, the eaſier it is for the Eye, by Ch. 6.
" one ſimple Act and in one View, to comprehend
" the *Sum* or *Whole*." The multiplication of Subjects, tho ſubaltern, renders the Subordination more difficult to execute in the Ordonnance or Compoſition of a Work. And if the *Subordination* be not perfect, the *Order* (which makes the Beauty) remains imperfect. Now the *Subordination* can never be perfect, except " * When the Ordonnance
" is ſuch, that the Eye not only runs over with
" eaſe the ſeveral Parts of the Deſign, (reducing
" ſtill its View each moment on the principal Sub-
" ject on which all turns) but when the ſame Eye,
" without the leaſt detainment in any of the parti-
" cular Parts, and reſting, as it were, immovable
" in the middle, or center of the Tablature, may
" ſee at once, in an agreeable and perfect Correſpon-
" dency, all which is there exhibited to the Sight."

CHAP. VI.

Of the Caſual or Independent Ornaments.

(1.) THERE remains for us now to conſider only of the ſeparate Ornaments, independent both of Figures and Perſpective; ſuch as the † *Machine-Work* or *Divinitys* in the Sky, the Winds, Cupids, Birds, Animals, Dogs, or other looſe Pieces which are introduc'd without any abſolute neceſſity, and in a way of Humour. But as theſe belong chiefly to the *ordinary Life*, and to the *Comick*, or *mix'd* kind; our Tablature, which on the contrary is wholly *Epick*, *Heroick*, and in the *Tragick*

* This is what the *Grecian* Maſters ſo happily expreſs'd, by the ſingle word Εὐσυνοπτον. See Characteriſtiks, VOL. I. *pag. 361, &c.*

† This is underſtood of the Machine-Work, when it is merely ornamental, and not eſſential in the Piece; by making part of the Hiſtory, or Fable itſelf.

Ch. 6. Stile, wou'd not ſo eaſily admit of any thing in this light way.

(2.) We may beſides conſider, that whereas the Mind is naturally led to fancy Myſtery in a Work of ſuch a Genius or Stile of Painting as ours, and to confound with each other the two diſtinct kinds of the *Emblematick* and merely *Hiſtorical* or *Poetick*; we ſhou'd take care not to afford it this occaſion of Error and Deviation, by introducing into a Piece of ſo uniform a Deſign, ſuch Appendices, or ſupplementary Parts, as, under pretext of giving light to the Hiſtory, or characterizing the Figures, ſhou'd ſerve only to diſtract or diſſipate the Sight, and confound the Judgment of the more intelligent Spectators.

(3.) "Will it then (ſays one) be poſſible to "make out the Story of theſe two *Dames* in com- "pany with Hercules, without otherwiſe diſtin- "guiſhing them than as above deſcrib'd?"——— We anſwer, it is poſſible; and not that only, but certain and infallible, in the caſe of one who has the leaſt Genius, or has ever heard in general concerning Hercules, without ſo much as having ever heard this Hiſtory in particular. But if notwithſtanding this, we wou'd needs add ſome exterior marks, more declaratory and determinative of theſe two Perſonages, Virtue and Pleasure; it may be perform'd, however, without any neceſſary recourſe to what is abſolutely of the *Emblem*-kind. The Manner of this may be explain'd as follows.

(4.) The Energy or natural Force of *Virtue*, according to the moral Philoſophy of higheſt note among the Antients, was expreſs'd in the double effect of **Forbearance* and *Indurance*, or what we may otherwiſe call *Refrainment* and *Support*. For the former, *the Bit* or *Bridle*, plac'd ſomewhere on the ſide of *Virtue*, may ſerve as Emblem ſufficient; and for the ſecond,

* Κατοχὴ, Ἐγκρατὲια: They were deſcrib'd as Subjects in the *emblematick Moral* Philoſophy of the Antients. Whence that known *Precept*, Ἀνέχου καὶ Ἀπέχου, SUSTINE & ABSTINE.

the Helmet may serve in the same manner: espe- Ch. 6
cially since they are each of them Appurtenances essential to *Heroes* (who, in the quality of Warriors, were also Subduers or * Managers of Horses) and that at the same time these are really portable Instruments, such as the martial Dame, who represents *Virtue*, may be well suppos'd to have brought along with her.

(5.) On the side of Pleasure, certain *Vases*, and other Pieces of imboss'd Plate, wrought in the figures of *Satyrs*, *Fauns*, and *Bacchanals*, may serve to express the Debauches of the Table-kind. And certain Draperys thrown carelessly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may serve sufficiently to suggest the Thought of other Indulgences, and to support the Image of the effeminate, indolent, and amorous Passions. Besides that for this latter kind, we may rest satisfy'd, 'tis what the Painter will hardly fail of representing to the full. The fear is, lest he shou'd overdo this part, and express the Affection too much to the life. The Appearance will, no doubt, be strongly wrought in all the Features and Proportions of this *third Figure*; which is of a relish far more popular, and vulgarly ingaging, than that *other* oppos'd to it, in our historical Design.

CONCLUSION.

(1) We may conclude this Argument with a general Reflection, which seems to arise naturally from what has been said on this Subject in particular; "That in a real *History-Painter*, the same "Knowledg, the same Study, and Views, are re- "quir'd, as in a real *Poet*." Never can the Poet

* *CASTOR, POLLUX*; all the Heroes of HOMER; *ALEXANDER the Great*, &c.

(exhibit

(whilſt he juſtly holds that name) become a *Relater*, or *Hiſtorian* at large. He is allow'd only to deſcribe a ſingle Action; not the Actions of a ſingle Man, or People. The *Painter* is a Hiſtorian at the ſame rate, but ſtill more narrowly confin'd, as in fact appears; ſince it wou'd certainly prove a more ridiculous Attempt to comprehend two or three diſtinct Actions or Parts of Hiſtory in *one* Picture, than to comprehend ten times the number in *one* and *the ſame* Poem.

(2.) 'Tis well known, that to each Species of Poetry, there are natural Proportions and Limits aſſign'd. And it wou'd be a groſs Abſurdity indeed to imagine, that in a Poem there was nothing which we cou'd call *Meaſure* or *Number*, except merely in the Verſe. An Elegy, and an Epigram have each of 'em their Meaſure and Proportion, as well as a Tragedy, or Epick Poem. In the ſame manner, as to Painting, Sculpture, or Statuary, there are particular Meaſures which form what we call *a Piece*: as for inſtance, in mere Portraiture, *a Head*, or *Buſt*; the former of which muſt retain always the whole, or at leaſt a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breaſt. If any thing be added or retrench'd, the *Piece* is deſtroy'd. 'Tis then a mangled Trunk, or diſmember'd Body, which preſents it-ſelf to our Imagination; and this too not thro uſe merely, or on the account of cuſtom, but of neceſſity, and by the nature of the Appearance: ſince there are ſuch and ſuch parts of the human Body, which are naturally match'd, and muſt appear in company: the Section, if unſkilfully made, being in reality horrid, and repreſenting rather an *Amputation* in Surgery, than a ſeemly *Diviſion* or *Separation* according to *Art*. And thus it is, that in general, thro all the plaſtick *Arts*, or Works of Imitation, "Whatſoever is drawn "*from* Nature, with the intention of riſing in us "the Imagination of the natural Species or Object, "according to real *Beauty* and *Truth*, tho' it be come "pri-

r'd in certain compleat Portions or Diſtricts, ich repreſent the Correſpondency or Union of h *part* of Nature, with *intire* NATURE *her-* :" And 'tis this natural Apprehenſion, or pating Senſe of *Unity*, which makes us give to the Works of our inferiour Artizans, the of *Piece* by way of Excellence, and as de- ; the *Juſtneſs* and *Truth* of Work.

) IN order therefore to ſucceed rightly in the ation of any thing truly beautiful in this higher of Deſign ; 'twere to be wiſh'd that the Ar- who had Underſtanding enough to comprehend *a real Piece* or *Tablature* imported, and who, der to this, had acquir'd the Knowledg of *a* and *Parts*, wou'd afterwards apply himſelf e Study of *moral* and *poetick Truth* : that by neans the Thoughts, Sentiments, or *Manners*, hold the firſt rank in his hiſtorical Work, appear ſutable to the higher and nobler Spe- f Humanity in which he practis'd, to the Ge- of the Age which he deſcrib'd, and to the pal or main Action which he choſe to repre-

He wou'd then naturally learn to reject thoſe rnaments of *affected Graces*, *exaggerated Paſſions*, olical and *prodigious Forms* ; which equally with here *capricious* and *groteſque*, deſtroy the juſt city, and *Unity*, eſſential in a PIECE. And for ouring ; he wou'd then ſoon find how much ame him to be reſerv'd, ſevere, and chaſte, in articular of his Art ; where Luxury and Liber- are, by the power of Faſhion and the modern , become ſo univerſally eſtabliſh'd.

) 'TIS evident however from Reaſon it-ſelf, as as from * Hiſtory and Experience, that no- is more fatal, either to Painting, Architecture, other Arts, than this *falſe Reliſh*, which is n'd rather by what immediately ſtrikes the

* *See* VITRUVIUS *and* PLINY.

Senſe,

Senſe, than by what conſequentially and by reflection pleaſes the Mind, and ſatisfies the Thought and Reaſon. So that whilſt we look on *Painting* with the ſame eye, as we view commonly the rich Stuffs, and colour'd Silks worn by our Ladys, and admir'd in Dreſs, Equipage, or Furniture, we muſt of neceſſity be effeminate in our Taſte, and utterly ſet wrong as to all Judgment and Knowledg in the kind. For of this *imitative Art* we may juſtly ſay; "That "tho It borrows help indeed from Colours, and "uſes them, as means, to execute its Deſigns; It "has nothing, however, more wide of its real Aim, "or more remote from its Intention, than to make "*a ſhew* of Colours, or from their mixture, to raiſe "a * *ſeparate* and *flattering* Pleaſure to the SENSE."

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* *The Pleaſure it plainly foreign and* ſeparate; *as having no concern or ſhare in the proper Delight or Entertainment which naturally ariſes from the Subject, and Workmanſhip it-ſelf. For the Subject, in reſpect of Pleaſure, as well as Science, is abſolutely compleated, when the Deſign is executed, and the propoſ'd Imitation wrought and accompliſh'd. And thus it always is the beſt, when the Colours are thoſe ſubdu'd, and made ſubſervient.*

The End of the Third Volume.

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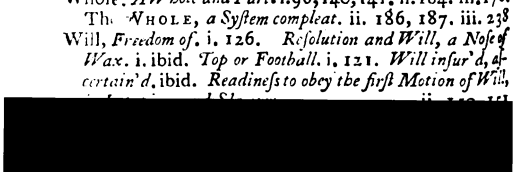

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[redacted]

A

LETTER

CONCERNING THE

ART, or SCIENCE

OF

DESIGN,

Written from ITALY, on the Occaſion of

The Judgment *of* HERCULES,

TO

MY LORD * * *

Ante omnia Muſæ.
Virg. Georg. Lib. ii.

A

LETTE

CONCERNING

DESIGN.

My Lord,

THIS Letter comes to your Lordſhip, company'd with a ſmall Writing int A Notion: for ſuch alone can that P deſervedly be call'd, which aſpires higher than to the forming of a *Project*, and too in ſo vulgar a Science as *Painting*. But w ever the Subject be, if it can prove any way er taining to you, it will ſufficiently anſwer my De And if poſſible it may have that good ſucce thou'd have no ſingular opinion of my Proj ſince I know how hard it wou'd be to give Lordſhip a real Entertainment by any thing w was not in ſome reſpect worthy and uſeful.

On this account I muſt, by way of prevent inform your Lordſhip, that after I had conc my Notion ſuch as you ſee it upon pape was not contented with this, but fell direct work; and by the Hand of a Maſter-Painter bro it into *Practice*, and form'd a real Deſign. Thi

not enough. I reſolv'd afterwards to ſee what effect it wou'd have, when taken out of mere Black-and-White, into Colours: And thus *a Sketch* was afterwards drawn. This pleas'd ſo well, that being incourag'd by the *Virtuoſi*, who are ſo eminent in this part of the World, I reſolv'd at laſt to engage my Painter in the great Work. Immediately Cloth was beſpoke of a ſuitable Dimenſion, and Figures taken as big or bigger than the common Life; the Subject being of the Heroick kind; and requiring rather ſuch Figures as ſhou'd appear above ordinary human Stature.

THUS my NOTIONS, as light as it may prove in the *Treatiſe*, is become very ſubſtantial in the *Workmanſhip*. The Piece is ſtill in hand; and like to continue ſo for ſome time. Otherwiſe the firſt Draught or Deſign ſhou'd have accompany'd the Treatiſe; as the Treatiſe does this Letter. But the *Deſign* having grown thus into a *Sketch*, and the Sketch afterwards into a *Picture*; I thought it fit your Lordſhip ſhou'd either ſee the ſeveral Pieces together, or be troubled only with that which was the beſt; as undoubtedly the great one muſt prove, if the Maſter I employ ſinks not very much below himſelf, in this Performance.

FAR ſurely ſhou'd I be, my Lord, from conceiving any Vanity or Pride in Amuſements of ſuch an inferior kind as theſe; eſpecially were they ſuch as they may naturally at firſt ſight appear. I pretend not here to apologize either for *them*, or for *my-ſelf*. Your Lordſhip however knows, I have naturally Ambition enough to make me deſirous of employing my-ſelf in Buſineſs of a higher Order: ſince it has been my fortune in publick Affairs to act often in concert with you, and in the ſame *Views*, on the Intereſt of EUROPE and Mankind. *There* was a Time, and that a very early one of *my Life*, when I was not wanting to my Country, in *this reſpect*. But after ſome years of hearty la-

bo

and Pains in this kind of Workmanſhip, an
ppy Breach in my Health drove me not only
the Seat of Buſineſs, but forc'd me to ſeek
foreign Climates; where, as mild as *Winters*
ally are, I have with much ado liv'd out this
one; and am now, as your Lordſhip finds,
ying my-ſelf in ſuch eaſy Studys as are moſt
e to my ſtate of Health, and to the Genius
: Country where I am confin'd.

IS in the mean time I can, with ſome aſſu-
, ſay to your Lordſhip in a kind of ſpirit of
ecy, from what I have obſerv'd of the riſing
s of our Nation, That if we live to ſee a
any way anſwerable to that generous Spirit
which this War was begun, and carry'd on,
ur *own* Liberty and that of EUROPE; the
e we are like to make abroad, and the In-
of Knowledg, Induſtry and Senſe at home,
ender *united* BRITAIN the principal Seat of
and by her Politeneſs and Advantages in
ind, will ſhew evidently, how much ſhe owes
ſe Counſels, which taught her to exert her-
reſolutely in behalf of the *common Cauſe*, and
f her own *Liberty*, and happy *Conſtitution*, ne-
ly included.

AN my-ſelf remember the Time, when, in
t of MUSICK, our reigning Taſte was in
degrees inferior to the *French*. The long
of Luxury and Pleaſure under King CHARLES
econd, and the foreign Helps and ſtudy'd Ad-
ges given to *Muſick* in a following Reign,
not raiſe our Genius the leaſt in this re-
But when the Spirit of the Nation was
n more *free*, tho engag'd at that time in the
t War, and with the moſt doubtful Succeſs,
o ſooner began to turn our-ſelves towards
, and enquire what ITALY in particular pro-
, than in an inſtant we outſtrip'd our Neigh-
the FRENCH, enter'd into a Genius far be-

in very few years, we ſhall make a
greſs in this other Science. And w
mour turns us to cultivate theſe d
our Genius, I am perſuaded, will n
us over the ſlighter Amuſements, a
that higher, more ſerious, and noble
tion, which relates to *Hiſtory, Huma*
the chief Degree or Order of BEAUTY
of the *rational* Life, diſtinct from tl
getable and *ſenſible*, as in Animals, c
cording to thoſe ſeveral Degrees or Or
ing, which your Lordſhip will find ſu
extemporary *Notion* I have ſent you.

As for ARCHITECTURE, 'tis n
many noble Deſigns of this kind h
amongſt us; ſince the Genius of o
hitherto been ſo little turn'd this w
ſeveral Reigns we have patiently ſe
publick Buildings periſh (if I may ſay
Hand of one ſingle Court-Architect
had been able to profit by Experienc

Subjects for Architecture; our Prince's *Palace*, and our *House of Parliament*. For I can't but fansy that when *Whiteball* is thought of, the neighbouring *Lords* and *Commons* will at the same time be plac'd in better Chambers and Apartments, than at present; were it only for Majesty's sake, and as a Magnificence becoming the Person of the Prince, who here appears in full Solemnity. Nor do I fear that when these new Subjects are attempted, we shou'd miscarry as grosly as we have done in others before. Our *State*, in this respect, may prove perhaps more fortunate than our *Church*, in having waited till a national Taste was form'd, before these Edifices were undertaken. But the Zeal of the Nation cou'd not, it seems, admit so long a Delay in their Ecclesiastical Structures, particularly their *Metropolitan*. And since a Zeal of this sort has been newly kindled amongst us, 'tis like we shall see from afar the many Spires arising in our great City, with such hasty and sudden growth, as may be the occasion perhaps that our immediate Relish shall be hereafter censur'd, as retaining much of what Artists call the *Gothick* Kind.

HARDLY, indeed, as the Publick now stands, shou'd we bear to see a *Whiteball* treated like a *Hampton-Court*, or even a new Cathedral like St. PAUL'S. Almost every-one now becomes concern'd, and interests himself in such publick Structures. Even those Pieces too are brought under the common Censure, which, tho rais'd by private Men, are of such a Grandure and Magnificence, as to become National Ornaments. The ordinary Man may build his Cottage, or the plain Gentleman his Country-house according as he fansys: but when a great Man builds, he will find little Quarter from the Publick, if instead of a beautiful Pile, he raises, at a vast expence, such a false and counterfeit Piece of Magnificence, as can be justly arraign'd for its Deformity by so many knowing Men in Art, and by

the whole *People*, who, in ſuch a Conjuncture, readily follow their Opinion.

In reality *the People* are no ſmall Party in this *Cauſe*. Nothing moves ſucceſsfully without 'em. There can be no PUBLICK, but where they are included. And without *a Publick View*, knowingly guided and directed, there is nothing which can raiſe a true Ambition in the Artiſt; nothing which can exalt the Genius of the Workman, or make him emulous of after-Fame, and of the approbation of his *Country*, and of *Poſterity*. For with *theſe* he naturally, as a *Freeman*, muſt take part: In *theſe* he has a paſſionate Concern, and Intereſt, rais'd in him by the ſame Genius of *Liberty*, the ſame *Laws* and *Government*, by which his Property, and the Rewards of his Pains and Induſtry are ſecur'd to him, and to his Generation after him.

EVERY thing co-operates, in ſuch a *State*, towards the Improvement of *Art* and *Science*. And for the *deſigning Arts* in particular, ſuch as *Architecture*, *Painting*, and *Statuary*, they are in a manner link'd together. The Taſte of one kind brings neceſſarily that of the others along with it. When the *free* Spirit of a Nation turns it-ſelf this way, Judgments are form'd; Criticks ariſe; the publick Eye and Ear improve; a right Taſte prevails, and in a manner forces its way. Nothing is ſo improving, nothing ſo natural, ſo *con-genial* to the liberal Arts, as that reigning Liberty and high Spirit of a People, which from the Habit of judging in the higheſt Matters for themſelves, makes 'em freely judg of other Subjects, and enter thorowly into the Characters as well of *Men* and *Manners*, as of the *Products* or *Works* of Men, in Art and Science. So much, my Lord, do we owe to the Excellence of *our National* Conſtitution, and Legal Monarchy; *happily fitted* for Us, and which alone cou'd hold *together* ſo mighty a People; all ſharers (tho at ſo *far a diſtance* from each other) in the Government

of

of *themſelves*; and meeting under *one* Head in *one* vaſt *Metropolis*; whoſe enormous Growth however cenſurable in other reſpects, is actually a Cauſe that Workmanſhip and Arts of ſo many kinds ariſe to ſuch perfection.

WHAT Encouragement our higher Powers may think fit to give theſe growing Arts, I will not pretend to gueſs. This I know, that 'tis ſo much for their Advantage and Intereſt to make themſelves the chief Partys in the Cauſe, that I wiſh no Court or Miniſtry, beſides a truly virtuous and wiſe one, may ever concern themſelves in the Affair. For ſhou'd they do ſo, they wou'd in reality do more harm than good; ſince 'tis not the Nature of a Court (ſuch as Courts generally are) to improve, but rather corrupt *a Taſte*. And what is in the beginning ſet wrong by their Example, is hardly ever afterwards recoverable in the Genius of a Nation.

CONTENT therefore I am, my Lord, that BRITAIN ſtands in this reſpect as ſhe now does. Nor can one, methinks, with juſt reaſon regret her having hitherto made no greater advancement in theſe affairs of Art. As her *Conſtitution* has grown, and been eſtabliſh'd, ſhe has in proportion fitted her-ſelf for other Improvements. There has been no Anticipation in the Caſe. And in this ſurely ſhe muſt be eſteem'd wiſe, as well as happy; that ere ſhe attempted to raiſe her-ſelf any other Taſte or Reliſh, ſhe ſecur'd her-ſelf a right one in *Government*. She has now the advantage of beginning in other Matters, on a new foot. She has her *Models* yet to ſeek, her *Scale* and *Standard* to form, with deliberation and good choice. Able enough ſhe is at preſent to ſhift for herſelf; however abandon'd or helpleſs ſhe has been left by thoſe whom it became to aſſiſt her. Hardly, indeed, cou'd ſhe procure a ſingle *Academy* for the *training of her* Youth in Exerciſes. As good Soldiers

diers as we are, and as good Horſes as our Climate affords, our Princes, rather than expend their Treaſure this way, have ſuffer'd our Youth to paſs into a foreign Nation, to learn to ride. As for other *Academys*, ſuch as thoſe for Painting, Sculpture, or Architecture, we have not ſo much as heard of the Propoſal; whilſt the Prince of our rival Nation raiſes Academys, breeds Youth, and ſends Rewards and Penſions into foreign Countrys, to advance the Intereſt and Credit of his own. Now if, notwithſtanding the Induſtry and Pains of this foreign Court, and the ſupine Un-concernedneſs of our own, the National Taſte however riſes, and already ſhews it-ſelf in many reſpects beyond that of our ſo highly-aſſiſted Neighbours; what greater Proof can there be of the Superiority of Genius in one of theſe Nations above the other?

'Tis but this moment that I chance to read in an Article of one of the Gazettes from PARIS, that 'tis reſolv'd at Court to eſtabliſh a new *Academy* for political Affairs. "In it the preſent "Chief-Miniſter is to preſide; having under him "ſix Academiſts, *douze des Talons néceſſaires*——— "No Perſon to be receiv'd under the age of twenty "five. A thouſand Livres Penſion for each Scho"lar———Able Maſters to be appointed for teach"ing them the neceſſary Sciences, and inſtruct"ing them in the Treatys of Peace and Alliances, "which have been formerly made———The Mem"bers to aſſemble three times a Week——*C'eſt* "*de ce Seminaire* (ſays the Writer) *qu'on tirera les* "*Secretaires d'Ambaſſade; qui par degrez pourront* "*monter à de plus hauts Emplois.*"

I MUST confeſs, my Lord, as great an Admirer as I am of theſe regular Inſtitutions, I can't but look upon *an Academy for Miniſters* as a very extraordinary Eſtabliſhment; eſpecially in ſuch a Monarchy as FRANCE, and at ſuch a Conjuncture as the preſent. It looks as if the Miniſters of that Court

Court had discover'd lately some new Methods of Negotiation, such as their Predecessors RICHELIEU and MAZARINE never thought of; or that, on the contrary, they have found themselves so declin'd, and at such a loss in the Management of this present Treaty, as to be forc'd to take their Lesson from some of those Ministers with whom they treat: a Reproach, of which, no doubt, they must be highly sensible.

BUT 'tis not my design here, to entertain your Lordship with any Reflections upon Politicks, or the Methods which the FRENCH may take to raise themselves *new* Ministers, or *new* Generals; who may prove a better Match for us than hitherto, whilst we held our *old*. I will only say to your Lordship on this Subject of *Academys*; that indeed I have less concern for the Deficiency of such a one as this, than of any other which cou'd be thought of, for ENGLAND; and that as for a Seminary of *Statesmen*, I doubt not but, without this extraordinary help, we shall be able, out of our *old* Stock, and the common course of Business, constantly to furnish a sufficient Number of well-qualify'd Persons to serve upon occasion, either at home, or in our foreign Treatys; as often as such Persons accordingly qualify'd shall duly, honestly, and *bonâ fide* be requir'd to serve.

I RETURN therefore to my *Virtuoso*-Science; which being my chief Amusement in this Place and Circumstance, your Lordship has by it a fresh Instance that I can never employ my Thoughts with satisfaction on any Subject, without making you a Party. For even this very NOTION had its rise chiefly from the Conversation of a certain Day, which I had the happiness to pass a few a years since in the Country with your Lordship. 'Twas there you shew'd me some Ingravings, which had been sent you from ITALY. One in particular I well *remember*; of which the Subject was the very

ſame with that of my written NOTION inclos'd. But by what Hand it was done, or after what Maſter, or how executed, I have quite forgot. 'Twas the Summer-ſeaſon, when you had Receſs from Buſineſs. And I have accordingly calculated this *Epiſtle* and *Project* for the ſame Receſs and Leiſure. For by the time this can reach ENGLAND, the Spring will be far advanc'd, and the national Affairs in a manner over, with thoſe who are not in *the immediate Adminiſtration*.

WERE *that* indeed your Lordſhip's Lot, at preſent; I know not whether in regard to my Country I ſhou'd dare throw ſuch Amuſements as theſe in your way. Yet even in this Caſe, I wou'd venture to ſay however, in defenſe of my Project, and of the *Cauſe of Painting*; that cou'd my young Hero come to your Lordſhip as well repreſented as he might have been, either by the Hand of a * MARAT or a JORDANO, (the Maſters who were in being, and in repute, when I firſt travel'd here in ITALY) the *Picture* it-ſelf, whatever the *Treatiſe* prov'd, wou'd have been worth notice, and might have become a Preſent worthy of our Court, and Prince's *Palace*; eſpecially were it ſo bleſs'd as to lodge within it a royal Iſſue of her Majeſty's. Such a Piece of Furniture might well fit the Gallery, or Hall of Exerciſes, where our young Princes ſhou'd learn their uſual Leſſons. And to ſee VIRTUE in this Garb and Action, might perhaps be no ſlight Memorandum hereafter to a *Royal Youth*, who ſhou'd one day come to undergo this Trial himſelf; on which his own Happineſs, as well as the Fate of EUROPE and of the World, wou'd in ſo great a meaſure depend.

---

* *Carlo Marat* was yet alive, at the time this Letter was written; but had been long ſuper-annuated, and incapable of any conſiderable Performance.

'TWIL-

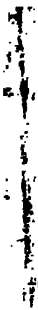
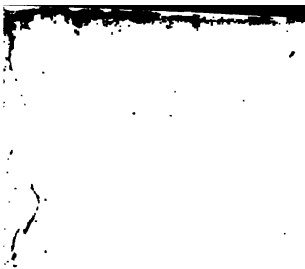
THIS, my Lord, is making (as you see) the most I can of my *Project*, and setting off my Amusements with the best Colour I am able; that I may be the more excusable in communicating them to your Lordship, and expressing thus, with what Zeal I am,

MY LORD,

Your Lordship's

Naples, March 6.
N. S. 1712.

most faithful

humble Servant,

SHAFTESBURY.